Evangelical Christendom

"Zeuxis reviewed Europe in Christo."

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The Price of Victory:

Duty and Equipment—

A Prayer the War Rôle for All

By the Rt. Hon. ERNEST BROWN, M.P., Minister of Health*

I WANT to talk to you about two things. The first is DUTY; and the second is EQUIPMENT. In that wonderful and grim Book of Judges, written in grim times, there is a remarkable verse—it is a challenge to duty—and it runs like this: "Who shall go up for us against the Canaanites first?" (Judges i. 1.)

I have not time now to take you, as I would like to, on a journey through the Book of Judges, and to show you who did *not* "go up first." There was one tribe conspicuously absent, and that was the Tribe of Ephraim. There is one hint in the Song of Deborah that a section of them *did* take part in the war against the Amalekites. But everywhere else, whether in the days of Jephthah in his sterner struggle, Ephraim is always complaining at the end of the war, when other people have fought the war, that he was not asked to volunteer. His phrases are high-sounding, and his words patriotic, but when you go into the story you find that they are just words, only a cloak, and that he never really meant to share in the struggle, and to pay the cost in effort and sacrifice, which is the price of all real victory. Ephraim wanted to make sure of two things when the war was over, first, that he would be on the winning side when the rations were given out; and, second, that he would have rather more than his share of the spoils. (I just throw that out as a hint.) God does not love Ephraim, and neither does the psalmist, or the prophet Isaiah, or even that tender soul, Hosea.

It is an interesting story. When great causes are at stake in the earth, God's challenge is not who will come in at the end of the day when the struggle is won, but "who will come up for us *first*?" I think this is apposite to the first United War Prayer Meeting of the new year. For many of us have now only one gift in the way of duty. I see some of my elder brethren here who have lived a very long life: and I know that elderly people complain that there is nothing that they can do in the great effort. I always reply, "There is one thing you can do; you can be *first* among those who pray." There is no line of battle for you. But there is one thing for you, and for us all, we can all pray, we can all be on the roll of those who answer the Lord's call to be *first*, and to be *first* in Prayer.

In this fourth year of the War it is quite clear that the axis is quietly, and steadily, and relentlessly, turning in our favour, and the favour of the cause which we know God loves. But one thing is necessary above all others, that is a high spiritual quality in our people. Two things are wanted, everybody says, to win the War, and to win the Peace: and to win them both we shall need to maintain a higher proportion of vital spiritual power—they call it in political circles *morale*—than ever before. So much for Duty.

Now how about Equipment. In that passage of Scripture which was read by Mr. Gooch (Luke xxiv. 44-49) there is a very remarkable warning to those called by our Lord to take up the immeasurable task of evangelising the world: the very first command He gave them as they faced the task of winning the world for Him, and of spreading the message of the Gospel to the ends of the earth—the first thing He said to them was that *they were to sit*

* Address given at the United War Prayer Meeting in the Central Hall, Westminster, on January 6th, 1943, arranged by the World's Evangelical Alliance.

down. He said "*Tarry ye* in the city of Jerusalem until ye be endued with the power from on high." A very remarkable word, yet when you think about it it is not remarkable. It is not only spiritually true, but it is true throughout the whole range of human life and experience. For if duty is to be done it is best done by those who are fully equipped to do it, and there is no fuller equipment for those who would play their part in the cause of God, than the equipment which is described in that wonderful phrase in Luke xxiv. 49, as "power from on high."

I want in concluding to add three things for your thought, your meditation, your prayer, and your application in this year 1943.

The first thing is this: Extraordinary history is often unrecognised by those who are contemporaries, and there is no history in the whole range of human experience more commonly overlooked than the history of the spiritual movements that really determine the future destiny of men and of nations. It was so in the days of our Lord. His name fills the universe now; but then only a handful of people understood what was happening in their day and generation. But our Lord told those whom He commissioned to do this wonderful task, to win great victories for Him, and in the end, a final victory for Him, three things. He said—That there is a great secret hidden at the root of spiritual victory: He gave them a command to wait for their equipment: and He revealed how near that equipment was. "Tarry ye in the city of Jerusalem until ye be endued with power from on high," He said. I would point out one thing. That last part of the phrase is a timeless word. His power is up to date. Everybody is talking about power, physical power, mechanical power, intellectual power: but the power that really matters is spiritual power, the divine energy. And the secret of victory is there. And the way to realise the secret is always the practice of prayer—private prayer, public prayer, both private and public prayer being prevailing prayer. *There* is the secret of victory. They were told to sit down. Of course we must remember that these disciples were very young men. I do not know what your experience is, but my experience is that the hardest thing to ask the young to do is to sit down, unless they want to. But if they want to, well, that is another matter. They were to sit down. Why? Because you cannot hurry the giving of Divine power. "When the Day of Pentecost was fully come." That is the spiritual rhythm. And one man Pentecostally endowed is worth a thousand without that endowment. The thing is that Divine power can never be manufactured: you cannot make it. No human inventive power, no dynamic of mankind, can make one grain of spiritual energy. It is a gift. It is waiting. It is there: and it is always waiting for the open heart, and the awakened intelligence, and the sensitive conscience, and the ready will. It is not enough to be willing to have the power. The important thing is that you should be willing to use that power for God's purpose and glory. So He said to these young men before they went out to their great task, to undertake a new work in a new era—"Sit down." You cannot make Divine power: you cannot hurry it: but you can be ready to use it: you must be fully equipped.

The second thing is this, that where they had seen the shame of the Cross they were to see the glory of the Cross. They were to see victory where there had been apparent defeat, and on the very spot, and in the very place. And, thirdly, and most wonderful of all, where they themselves had turned their back upon their Lord, and had refused to meet the enemy, where Peter himself had betrayed his Lord with oaths and curses, on that very spot where everybody knew them, and knew about their shame, too, they were to stand up and show that men endued with the power of the Holy Spirit could overcome their own natural cowardice, and their own natural vices.

The last thing is this. I always love that word "Jerusalem." I do not like the Revised version. It says "in the city," but the city was Jerusalem: and there is meaning in that. Why? Because Jerusalem was where they were. We have got to pray where we are. We have got to do our duty where we are. It is not enough to ask for wider opportunities, and more talents, and more organisation. We have got to carry on our job where we are. We shall never do it anywhere else. Great souls who have done great deeds have begun where they were. And the disciples were to begin in Jerusalem, just where they were.

Headquarters Notes

97th Annual Public Meeting. The ninety-seventh Annual Meeting of the British Organisation of the Alliance will take place at Caxton Hall, Westminster, on Tuesday, June 8th, at 3 p.m. The chair will be taken by the Ven. Archdeacon E. N. Sharpe, a Vice-President of the Alliance, and the speakers will include the Rev. T. W. Isherwood, M.A., Home Secretary, C.M.S.; and the Moderator of the Presbyterian Church of England. An outstanding and busy period of work at home and abroad will be reported on, and we hope all who can possibly be present will make a note of the date in advance and encourage by their presence.

In accordance with the provisions of our Articles of Incorporation we have to give notice (to Members of the Alliance only) that the Ordinary General Meeting of Members (only) of the British Organisation, for the transaction of formal business, will take place at the Registered Offices, 19, Russell Square, London, W.C.1, on Thursday, May 27th, at 12 noon, to receive and adopt the Report of the Council, and of the Auditors, for the year ending March 31st, 1941; to re-elect Vice-Presidents and the General and Executive Councils, and to transact any other ordinary business of the Association. Any member of the Alliance is welcome at this statutory meeting provided their subscription is not in arrear for the year previous to March 31st, 1941.

Sunday Opening of Theatres. In company with other organisations, the World's Evangelical Alliance has thrown its influence without restrictions into the campaign against the Sunday opening of theatres. While we are assured that, for the time being anyway, the agitation in Parliament is dropped, we hear of fresh efforts to rally signatories among actors to an appeal limiting Sunday opening. We need not assure our readers that on any ground the further desecration of Sunday is undesirable, and should be strenuously opposed. If you have not already notified your Member of Parliament, please do so. For convinced Christians Sunday is a day of rest and worship. It is available as conscience may permit for other purposes (" let no man judge you in respect of a holy day "), but it is not a sectional interest, although a particular witness to Christianity when much that is really Christian is meeting with indifference and neglect. The distinctiveness of Sunday has meant a very great deal in the history of the Nation, and to sacrifice it for the Continental Sunday would mean a loss, the gravity of which would only appear (if it is not apparent already) when it was too late to retrace our steps. Days of Prayer for Victory in the present struggle against anti-Christian forces are presumptuous in the face of any desire or attempt to use the issues for direct disobedience to a Divine Commandment. The question is much more than one for the Churches; it is a question about which all those who have the moral and spiritual welfare of the country at heart, above all, those who have responsibilities of government, should be prepared to act in the faith and fear of God. The Council of the World's Evangelical Alliance adopted the following Resolution on the subject, copies of which have been forwarded to the Prime Minister, the Home Secretary, and Members of both Houses of Parliament:

SUNDAY THEATRES.

The Council of the World's Evangelical Alliance having taken into consideration the projected appeal to H.M. Government and Members of Parliament to support a resolution providing for the Sunday opening of theatres are persuaded that this agitation cannot be supported on grounds of necessity; they feel strongly that the request is not justified by its relation to war circumstances, nor is there any evidence of demand from our home forces in support of so serious a proposal. The Council have taken note of the opposition of numerous representatives of the theatrical profession, and it has become clear since the matter was first discussed in the Press that no such proposed alteration of the statutes of this country on so serious a matter should be brought before the Houses of Parliament until the constituents themselves have been consulted and time allowed for a plebiscite. The Council are further of opinion that any interference with the Christian Sunday as a Day of Rest and Worship must weaken the moral and spiritual resources of the Nation, and they impress upon all who have the responsibility of legislation that aspect of the British Sunday which acknowledges the sovereignty of God and the Authority and example of Christ.

United War Prayer Meetings. Commencing with April, and continuing until September, the monthly War Prayer Meetings at the Central Hall, Westminster, will take place on the FIRST TUESDAY in each month, and the hour of meeting will be advanced to 6 p.m. At the first meeting of the new series, on Tuesday, April 6th, at 6 p.m., the chair will be taken by Viscount Caldecote, Lord Chief Justice of England, who will give an address. We draw attention to the fact that for the month of May (the Central Hall being otherwise engaged on the first Tuesday) the War Prayer Meeting will take place on Thursday, May 8th, at 6 p.m. We earnestly ask our readers to help in making these arrangements widely known, and especially appeal to clergy and ministers in the greater London area to notify their congregations and urge the duty of attendance. Our

leading article "The Secret of Victory," by the Rt. Hon. Ernest Brown, M.P., Minister of Health, should help to impress upon all readers the importance to the national interest of Prayer, individual and collective. Copies of leaflets announcing the forthcoming meetings at the Central Hall, Westminster, can be obtained free of charge for distribution.

The February Meeting. As usual, we present by our special reporter brief accounts of the meetings at the Central Hall, Westminster, for February and March.

FEBRUARY 3RD.

Those who met for Prayer, rejoicing in the unity of the Spirit, focussed their thought and intercessions upon two "burning questions" which were engaging the attention of the nation at this time, namely, the efforts of those who would destroy the spiritual value of Sunday as a day of rest and worship: and the suffering of the Jewish people in this hour of the world's history when the hand of brutality and persecution has fallen so heavily upon them. Dr. J. R. Temple (Secretary of the British and Foreign Bible Society), who presided, asked all present that in the period set aside for silent prayer, with which the meeting commenced, they should seek for the blessing of God upon efforts being made to provide places of security and safety for the suffering Jewish people; and that the guidance of God might be given to those who made their laws, and shaped their public policy that Sunday might be preserved from the inroads of materialism and pleasure, and might still remain to their people a day of rest and worship. General Sir William Dobbie, who was present and read the Scripture portion, had those two important matters in mind, for the brief passages that he read from Isaiah lviii and Matt. xxv., had a special bearing on the need of honouring God's Day and of ministering to those who suffered and were oppressed. Among those supporting the Chairman, some of whom led in prayer, were the Rev. Sir Charles Bentinck, Dr. H. R. Williamson, and the Revs. A. M. Chirgwin, E. J. T. Bagnall, W. H. Aldis.

Dr. Temple, speaking from the chair, said that they were met specially for prayer, and prayer, of course, was the thing that mattered; but Mr. Gooch had asked him to say something about two questions of to-day touching national responsibility—the opening of theatres on Sunday and the persecution of the Jews.

The Times newspaper recently had a fine leading article against the commercialisation of the Sunday, which was followed by a clear and strong letter from the Archbishop of Canterbury also stressing the importance of Sunday observance. The Archbishop was faced with the retort, "Well, surely, the Churches take collections on Sunday; and the parsons are paid for their services on Sundays." We know, of course, that the parson does his work not with the idea of any profit motive, but that the Kingdom of God might be extended. Dr. Temple went on to state that in the present struggle there was something vital at stake; it was one further step to the de-Christianising of their English Sunday; it was an attempt to rob them of one of the greatest assets for the moral and spiritual strength of their people. Their gallant men who were performing such magnificent deeds of courage and heroism—what were they fighting for? If when the battle was over, and the victory was won, the Christian forces in this land had been defeated, and they had lost their British Sunday, would they deserve victory?, Dr. Temple urged. Let Christian people not merely regret the attacks on Sunday, but do everything possible to make Sunday more like what our Lord would have it be.

Passing on the facts in regard to the persecution of the Jews, Dr. Temple referred to the scene in the House of Commons, when the Members listened with horror to the stories that were told about the deeds of shame that had been perpetrated in Poland, and in other enemy-occupied countries; and how later the Members all stood, and in a moment of silence they mourned at the awful suffering of the Jews. In that dramatic moment the soul of Britain expressed itself. But there again condemnation was not enough, it was not enough merely to have sympathy for the Jewish people, and to condemn what the Nazis were doing. For that would not save one single child, or one single life. It was for the United Nations to provide asylum for these suffering people, to find a place of safety for those who were able to escape from the Nazi terror. And pressure must be brought to bear upon the United Nations to provide that safety and security. You remember that Paul, after saying what they owed to the Jews—the law, the covenant, the promises (they owed the whole of the Old Testament, and the whole of the New Testament, with the exception of the Gospel of St. Luke, and the Book of the Acts, to the Jews), Paul, after pointing out what they owed to the Jews, said that his prayer for the Gentiles was that they might receive mercy. Dr. Temple spoke of the importance of their being positive in their witness, that they should so pray, and so enter into the suffering of the Jews, realising the mercy of God upon them, that by their lives and testimonies in uplifting Christ, His own Chosen People might be drawn to Him.

MASSACRE OF THE JEWS IN EUROPE.

The meeting on Wednesday, March 3rd, was an outstanding Christian witness against the persecution of the Jews, now the victims of cruelty and horror unspeakable. The chair was occupied by Archbishop Lord Lang, and among those supporting the chair were representatives of the American Embassy, Greek Embassy, Netherlands Embassy, Latvian Legation, Polish Embassy, Icelandic Legation, Estonian Legation, Norwegian Embassy, Egyptian Embassy, Czechoslovak Embassy, chaplains of the U.S.

Army, the Norwegian Navy and Air Force, the French Reformed Churches, Norwegian Churches, Swiss Churches, and Greek Churches. Others present on the platform included the Chaplain-General to the Forces, and representatives of societies engaged in Jewish missionary work.

After reading a portion of Scripture, the General Secretary, Mr. H. M. Gooch, read the following letters from the Lord Mayor of London and the Chief Rabbi respectively:—

The Mansion House,
London, E.C.4.
February 2nd, 1943.

Dear Mr. Gooch,

Your letter just received, expanding upon the conversation we had when I had the pleasure of seeing you at lunch here, is before me.

May I say I am delighted with the attitude that the Evangelical Alliance is taking in respect to the all-important question of the massacre of Jews in Europe, and I feel that the intended meeting will be reassuring and most helpful, especially with the late Archbishop of Canterbury acting as chairman and speaker.

Let me assure you that my sympathies are wholeheartedly with you, and that in the background I shall be delighted to help in any way you think desirable.

Yours sincerely,
SAMUEL G. JOSEPH,
Lord Mayor.

Office of the Chief Rabbi,
4, Creechurch Place, Aldgate, E.C.3.
February 5th, 1943.

Dear Mr. Gooch,

I am deeply grateful for the resolution passed by the Council of the World's Evangelical Alliance.

A sentence of death has been pronounced upon the entire Jewish population on the Continent, and—by machine gun and poison chamber, by torture and famine—a million of my brethren have already fallen victims to the Nazi fury. In such a time, when multitudes of my brethren are daily consigned to slaughter, the sympathy of our countrymen strengthens our faith in humanity. May God hear our united supplications, and speedily send victory to the Forces fighting for freedom and righteousness.

I am, yours sincerely,
J. H. HERTZ,
Chief Rabbi.

Prayers were offered by the Moderator of the Presbyterian Church of England, Rt. Rev. J. Chalmers Lyon; Rev. C. H. Gill (Church Missions to Jews); Rev. R. R. Williams (Ministry of Information) and a Guided Intercession, in which all present took part, was used by Rev. W. W. Simpson (Council of Jews and Christians). Thus the whole matter was laid before God in humble and united prayer. In his address from the chair, Archbishop Lord Lang said that British sympathy went out to the Jewish people in the fullest measure. How much the Christian Church owed to them! It was through a Jewish mother, in a Jewish home, and in the Holy Land, that the Incarnation was accomplished. The most elementary instincts of our humanity were wounded when we thought of the sufferings inflicted upon the Jews. But sympathy became nothing less than a burning fire of indignation when we thought of the perpetrators of those appalling crimes. Multitudes of Jewish men, women and children had been starved to death, or left to die in concentration camps, or driven to suicide. It was, indeed, strange to think that in this twentieth century a planned savagery should be perpetrated before our eyes which had no precedent in human history. It was quite plain that the rulers of Germany were determined to exterminate the Jews. They were even imposing their policy in regard to the Jews upon the countries which came under their sway. Witness even France, though there the leaders of Christianity had raised their voice in protest, and many of the French people, at great risk, had sheltered the victims. But in Germany itself there seemed to have been no audible voice of protest raised.

Lord Lang said there was so much we longed to do, and so much that in time of war it was impossible to do. The resolution which had been adopted by the Executive Council of the Alliance asked that the Government should open their own possessions as an asylum for any Jews who could escape from the enemy countries. There was one resource which remained to them, that of prayer. And knowing that all human efforts must be so inadequate, "let the urgency of this dire need lend urgency to our prayers."

Massacre of Jews in Europe. The following resolution has been adopted by the Council of the World's Evangelical Alliance, and copies have been sent to the Prime Minister, the Foreign Secretary, Members of Parliament, and others, including the Lord Mayor of London, and the Chief Rabbi.

MASSACRE OF THE JEWS IN EUROPE.

The Council of the World's Evangelical Alliance, hearing with deep concern of the atrocities committed by the German Reich in pursuance of its apparent policy of progressive extermination of the Jewish people of Poland and Europe, desires to extend to the Jewish Community in this country and elsewhere its profound sympathy.

The Council welcomes the statement made by the Secretary of State for Foreign Affairs in the House of Commons, on December 17th, 1942, condemning in the strongest possible terms "this bestial policy of cold-blooded extermination," and affirming the solemn resolution of the British Government that those responsible for these crimes shall not escape retribution.

This Council recognising the difficulties inherent in the situation, nevertheless urges upon His Majesty's Government the need to press on with all practical measures for affording help and relief to the victims of these atrocities. The Council further expresses the hope that all available means of escape for as many refugees as possible from the occupied countries of Europe will be facilitated by His Majesty's Government, and that asylum will be found for such refugees, especially the children, in parts of the British Empire, subject to considerations of national security.

The Council further expresses its hope that assurances of financial assistance and for food supplies will be given by H.M. Government, in company with other Governments of the United Nations, to neutral countries in which refugees have already found or may find asylum should such help be required.

United Nations Declaration. The following is a copy of the statement in the House of Commons by the Secretary of State for Foreign Affairs:—

"I regret to have to inform the House that reliable reports have recently reached His Majesty's Government regarding the barbarous and inhuman treatment to which Jews are being subjected in German-occupied Europe. They have in particular received a note from the Polish Government, which was also communicated to other United Nations, and which has received wide publicity in the Press. His Majesty's Government in the United Kingdom have as a result been in consultation with the United States and Soviet Governments, and with other Allied Governments directly concerned, and I should like to take this opportunity to communicate to the House the text of the following declaration which is being made public to-day at this hour in London, Moscow and Washington:—

"The attention of the Governments of Belgium, Czechoslovakia, Greece, Luxembourg, the Netherlands, Norway, Poland, the United States of America, the United Kingdom of Great Britain and Northern Ireland, the Union of Soviet Socialist Republics and Yugoslavia, and of the French National Committee has been drawn to numerous reports from Europe that the German authorities, not content with denying to persons of Jewish race in all the territories over which their barbarous rule has been extended, the most elementary human rights, are now carrying into effect Hitler's oft-repeated intention to exterminate the Jewish people in Europe. From all the occupied countries Jews are being transported, in conditions of appalling horror and brutality, to Eastern Europe. In Poland, which has been made the principal Nazi slaughter-house, the ghettoes established by the German invaders are being systematically emptied of all Jews except a few highly skilled workers required for war industries. None of those taken away are ever heard of again. The able-bodied are slowly worked to death in labour camps. The infirm are left to die of exposure and starvation or are deliberately massacred in mass executions. The number of victims of these bloody cruelties is reckoned in many hundreds of thousands of entirely innocent men, women and children.

"The above-mentioned Governments and the French National Committee condemn in the strongest possible terms this bestial policy of cold-blooded extermination. They declare that such events can only strengthen the resolve of all freedom-loving peoples to overthrow the barbarous Hitlerite tyranny. They re-affirm their solemn resolution to ensure that those responsible for these crimes shall not escape retribution, and to press on with the necessary practical measures to this end."

Help for Greek Evangelicals. Among its many responsibilities, the World's Evangelical Alliance gives a first place to the conditions in Greece, and remembers its promise to help now, or as and when possible, the minority Churches suffering beyond description.

We have now received from Rev. G. A. Hadjiantoniou a recent communication from a minister of one of the Evangelical churches in Greece. He is an American citizen, and was repatriated to the U.S.A. after living for thirteen months under the Nazis in Greece. He writes from America, and the details which he gives of the situation in Greece, unfortunately, confirm the worst accounts to be read in the Press.

Mr. Hadjiantoniou states: "He tells me that he used to see my mother very often before he went away, and he says, 'If you were to see your people now you would hardly be able to recognise them.' He gives names of friends who died from starvation, and I was especially sorry to hear of a very good friend of mine, and a very active member of our Church in Crete, who 'lost his reason' on account of the sufferings through which he passed. He says that the only food which they could get was from the Black Market, and when he left a loaf of bread had risen to 3,700 drachmae (about £7 in pre-war rates). 'With my own eyes,' he says, 'I saw husbands bury their wives, and parents their children secretly, without reporting their deaths, so that they can keep and use their ration cards. I have seen again and again people drop dead in the streets. The death carts make regular rounds to pick them up. In Athens alone more than 2,200 people died of starvation in one day. For the past three months deaths from starvation have averaged 850 persons a day. Typhus and cholera finish up the work of starvation, and it is not difficult to account for the presence of these epidemics when you remember that for one cake of soap one has to pay 35 dollars.' The only thing, he says, which saved the masses of the people

from perishing was the Red Cross kitchens. They served a few ounces of oatmeal mush, and a very small quantity of thin vegetable soup. 'This winter is going to be a horrible one for Greece, even though something is being shipped over.'

'On the other hand, my friend gives me some very encouraging news about the progress of the Christian work in Greece. One of the Evangelical Christians in Athens, who holds a high position in the Ministry of Finance, has secured the use of the Chamber of the Senate—the best decorated auditorium in Greece—and three times a week he delivers the Gospel message. The place is crowded and often by the cream of society.' I was especially glad to see that among others who attended these meetings, and was much impressed, was a high official in the Department of Education, who, I remember, was the instigator of some persecution against our Church. The Bible House is closed, as Bibles and portions have been exhausted, so our people in Athens decided to publish St. John's Gospel with helps. This went to the press just before the country was invaded by the Germans, and instead of printing 100,000 copies, as was their original plan, they were able to publish only 15,000 copies.

"Friends of the Rev. Doliyannides, minister of our Church in Piraeus, will be glad to hear that he is well and busy as ever. He has sent his family to Macedonia, where the food situation, it appears, is a little better than in the south, and he has moved to Athens and lives in my own manse. His church in Piraeus has been partly damaged, but he has one service a week there, and he also conducts the services in my own church in Athens. Many of our people in Piraeus have been left homeless. In one part of Piraeus alone 80,000 people were rendered homeless on account of the constant bombardments. The same is the case with our people in Crete. 'The dear brethren in Canea, Crete, have suffered much, as the whole city has been left in ruins.'

"A picture of pain and hope! May God use this terrible experience, through which our people are passing, to bring them to the knowledge of the Gospel! Then, indeed, there will be given to Greece 'beauty for ashes, and the oil of joy for mourning.' May I take this opportunity to ask your readers to remember Greece in their intercession to God?"

Universal Week of Prayer. It is gratifying to be able to report unprecedented co-operation in the home and foreign arrangements for the Universal Week of Prayer, 1943. Reports which continue to flow into Alliance House prove how widespread the co-operation has been, and how fruitful the issues. There are so many to thank it is impossible to do more than make known the facts. Paper restrictions make it impossible for us to print, as we should wish, even a selection of the reports referred to; even occupied countries of Europe are included, and no continent is excepted. At least two new languages were added to the many into which the annual invitation and topics for prayer are translated, Kikamba (East Africa) and Umbundu (Angola).

Two Airgraph Letters. So much importance attaches at the present time to the Middle East, and all events in and around Jerusalem are of such interest that we give in full two welcome "Airgraph Service" letters received just before this magazine is printed. They both speak for themselves. The encouragement they have brought to London will be shared by all our readers:

To the General Secretary,
World's Evangelical Alliance.

Christ Church, Jerusalem.
January 19th, 1943.

Dear Mr. Gooch,

Thank you so much for sending the programme for 1943 so promptly. We were able to distribute them in good time. Ninety of them went to the Army chaplain, some of them to the camps for German internees.

At the first meeting on Sunday, January 3rd, we missed the presence and inspiring address of our late Bishop Graham Brown, who always took the keenest interest in the Week of Prayer, and attended all meetings as far as possible. This year the address was given by Major H. U. Savage, Chaplain to H.M. Forces, as Archdeacon Stewart was away in Iraq. Representatives of His Beatitude the Orthodox Patriarch, of His Grace the Armenian Patriarch, His Grace the Syrian Metropolitan took part, as well as the Superior of the Coptic Monastery.

The meetings during the Week were, as in previous years, held in the various Protestant churches, that on the Thursday in the Moravian Leper Home. Pastor Nielsen, of the Danish Mission, took it in the German and English language, and many led in prayer. At the meeting in Christ Church, the prayers were offered in English, Arabic and German, and also in Hebrew.

And so, once again, the Christians in Jerusalem have joined in thanksgiving, confession and prayer, together with thousands of their fellow-believers. I cannot say that I am satisfied. More power should go forth from Jerusalem. But that also we must pray for.

Cheque and statement of accounts I shall send by ordinary letter. This letter by air mail, as I do not wish it to delay too long.

With every good wish,

Yours very sincerely,
P. NYLAND.

The General Secretary,
World's Evangelical Alliance.

Scottish Mission, Tiberias.
January 14th, 1943.

Dear Mr. Gooch,

I am glad to be able to tell you that again on the shores of the Sea of Galilee we gathered

for prayer each evening during the Universal Week of Prayer. There was a goodly number present each evening, and I do not recall another year in which the power of the Holy Spirit was so manifestly present with us and the prayer was so earnest and sincere. It was indeed a season of spiritual refreshment for us all, and we pray that the Lord may grant all the petitions brought before Him not according to the feeble measure of our asking, but according to the riches of His grace and the greatness of the need. Long before the Universal Week of Prayer comes we look forward to it, and we feel its blessing for long afterwards. I hope to be able in the next day or two to send you by surface mail a little contribution towards the expenses.

I enjoy very much reading EVANGELICAL CHRISTENDOM. You may be glad to know that I find it very useful also. I am for the war years Chairman of the Near East Christian Council, the body which acts as a kind of central planning and intelligence office for the Protestant Churches and Missions throughout the whole of the Near East. At present one of the most important parts of my work is to keep in touch with the brethren in the different countries, giving them news of what is happening elsewhere, and bringing their needs for prayer before the others. We publish a Bulletin each June and December. More than once EVANGELICAL CHRISTENDOM has given me information as to missionary activities here which I did not know and has enabled me to get in touch with new friends. You reported, for example, that Captain David Stokes, of the B.C.M.S., had arrived in Addis Ababa. I at once wrote to him a message of welcome on behalf of all the other missionaries in the Near East, and have received such a grateful reply. Now I am asking the other missionaries to bear him and his work in prayer, and we hope to keep in regular touch with one another. May our Heavenly Father bless and prosper your work for Him.

Yours in His service,
GEORGE L. B. SLOAN.

Angola Evangelical Alliance. As this issue of EVANGELICAL CHRISTENDOM is going to Press we have received the following communication from Angola. It is of unusual interest, especially its reference to "Conversions." Our readers all will rejoice in this information and unite in prayer for those concerned, with thanksgiving to God for this evidence of the presence and power of the Holy Spirit during the Week of Prayer in Angola:

Dondi, C.P., Angola.
January 13th, 1943.

Dear Mr. Gooch,

The Universal Week of Prayer this year has been specially helpful. In some places a large number of conversions have been reported.

Some workers' reports are quoted:

1. *The Timeliness of the Subjects* Pastor Basilio Hita Chipilika, of Chimamba, Bié, writes (translated from the Umbundu): "The subjects for this year! God guided the selectors! Even though they are in "oputo" (the foreign country), they selected for us. And to you and your wife Dona Leona we give thanks for having translated the subjects."

2. *Conversions.* Eduardo Jonatao, of Lobito, in charge of the work there, writes to thank us for sending down an African elder from Dondi, Sekulu Paulu Bonga, who stirred the whole church with his messages. One hundred and sixteen decided for Christ.

Jaime Vilinga, in charge of Catumbela, says that the words of Elder Paula caused great rejoicing, but withal great fear. His was the word of God. Seventy-eight decided for Christ, many others were renewed in their souls, among them representatives of tribes afar off who are in Catumbela for work. He quotes the Cilenge, Chisanji and the Donga tribesmen who believed.

And the end is not near, ends Jaime Vilinga. Decisions are still coming in.

At Benguela and Dombe Grande reports are not yet in. I write this as I am going away for a series of "extension" Week of Prayer services, and to delay writing often means that the letter never gets written.

I am preparing a circular on Religious Liberty: you will get a copy. The contents are important.

With best wishes,
I am faithfully yours,
JOHN T. TUCKER.

Religious Liberty in Portugal. The Council have renewed their annual grant to the Portuguese Evangelical Alliance (which is included in the budget of the International Missionary Council for the Centre of Christian Co-operation at Lisbon, the secretary of which is Senor Moreira, President of the Portuguese Evangelical Alliance). We have received from Senor Moreira the following important letter:

The General Secretary,
World Evangelical Alliance,
Lisbon,
January 15th, 1943.

Dear Mr. Gooch,

For some time past we have felt the desire to call your attention to the procedure of the British Information Service in the matter of propaganda in this country, in the hope that you may be able to transmit our remarks to the competent authority, with the backing we feel convinced you will be ready to afford us.

In hope that a change might be effected without our intervention, we have repeatedly postponed writing on the subject; but in this we have been disappointed, so we summarise what has been distressing us under the following headings:

(a) An almost total absence of reference to

"PRAY FOR THE PEACE OF JERUSALEM"

Forgotten? No; that cannot be:
All other names may pass away,
But Christ's MY ISRAEL shall remain
An everlasting memory.

Forgotten? No; that cannot be:
Inscribed upon My palms thou art:
The name I gave in days of old
Is graven still upon My heart.

Forgotten? No; that cannot be:
Beloved of thy God art thou,
His arms borne on thy head,
His name borne on thy brow.

Forgotten? No; that cannot be:
Sun, moon and stars may cease to shine,
But thou shalt be remembered still,
For thou art His and He is thine.

—Horatius Bonar.

EVANGELICAL CHRISTENDOM

Under the Dome of St. Paul's

UNITED NATIONS AT PRAYER IN ST. PAUL'S CATHEDRAL

FOURTEEN NATIONS REPRESENTED

The Service being Broadcast by the B.B.C. to European Countries.

A unique spiritual climax to the observance of the Universal Week of Prayer, 1943, the United Nations New Year Service of Prayer and Thanksgiving in St. Paul's Cathedral on Saturday afternoon, January 9th, was a manifestation of Christian unity historic and significant. It was arranged by the World's Evangelical Alliance (British Organisation), which for nearly a century has organised the Universal Week of Prayer, and is closely associated with Christians of all the Protestant Churches on the Continent of Europe and throughout the world.

Representatives of the following nations

were present: The British Empire, The United States of America, China, Czechoslovakia, Free France, Free Germany, Greece, Holland, Belgium, Jugoslavia, Norway, Poland, Russia, Abyssinia.

The service was broadcast throughout Europe by the B.B.C., a testimony to the influence in which its importance was officially regarded. Members of the enslaving races in occupied countries who ventured to listen, or inadvertently caught the broadcast, had their sympathy, and would be inspired with the knowledge that leaders of their own people were sharing in the service on their behalf.

In addition to those taking actual part in the conduct of the service, there was a large body of retired clergy and lay readers of the Church of England in the long procession, together with leading ministers of the Free Churches, the Rev. Robert Bond, D.D. (Ex-President of the Methodist Conference, and Ex-Moderator of the Federal Council of the Free Churches) and the Rev. J. W. Ewing, M.A., D.D. (Ex-President of the National Free Church Council) and the Right Rev. J. Oakman, Moderator Presbyterian Church of England. Representatives of various religious societies, including Lord Daryngton and other Christian laymen were among the congregation which crowded the Crypt in every part.

A large company assembled long before the hour of commencement. Dr. Douglas Hopkins, who accompanied the singing, gave the audience some preliminary instruction in the way of congregational singing which contributed greatly to the effectiveness of the subsequent broadcast. A well-known London surgeon was overheard to comment upon Dr. Hopkins to his neighbour as "A very good choirmaster."

The service opened with the following Invocation Call to Worship by the Canon in Residence, Dr. V. A. Demant:—

A CALL TO WORSHIP

It is written in the last chapter of the Revelation of St. John that the City of God is lit by the Glory of Christ, that the nations shall walk by that light, the glory and honour of the nations shall be brought into it. "And there shall in no wise enter anything unclean, or that maketh a lie."

This is to say, when all things have returned to perfection in God from whom they took their origin, then those groupings of mankind which are called nations have a place in the eternal Kingdom of Christ.

Nations as well as individual men bring their homage to God the Creator, the Redeemer and the Lord of History. But before that is possible Nations, too, must be purged of the spirits, the dominions and the evil principalities that mark the story of nations on earth.

Today we come to this shrine, erected for the worship of God, representing the nations who are united in a common cause against a monstrous regiment of moral evil and perverted spiritual passion.

I bid you, therefore, give thanks to God for His mercies up till now in this cause, for counting it to us unfelt and fulfilled unto I bid you beseech Him that He will make us as good as our cause, that He will complete our salvation by uniting to our unity in love of a common allegiance and fidelity to Christ.

Resolve before God that the nations which we love shall see their gifted freedom to His glory—that we shall never exploit to lighter settlement for purely political causes—rather that our common toil shall serve to make our people put themselves under the discipline and penalty of God—free from the pretensions which drag all human effort, even here on the right moral side.

We can wholeheartedly serve the good cause, while we know how much is not good in it, only under the sign of the Cross of Christ, who said the last and the worst is sin to vindicate the holy righteousness of God.

Therefore, join in prayer, thanksgiving and dedication, as that we, and our people, and our righteous strife, may be for we shall sing in a common, universal, lasting, resurgent language—a tribute to lay at the feet of the King of Heaven.

Following the hymn, "Praise, my soul, the King of heaven," prayer was offered by Colonel the Rev. J. C. Blakeney, D.D., Senior Chaplain of the U.S.A. Army, as follows:—

Almighty God, our Heavenly Father, gathered together in Glory, Who hearest prayers and promises for those that love Thee with their whole heart, Who art the Hope of all and Lord of those that live in Thee, the Source of them that are with Thee. We thank Thee for the holiness and wholeness of our own life, wherein we are daily dependent on God's Power. We thank Thee for those strong and valiant souls who stand by our nations who stand

[illegible] Thee, worship in this [illegible] and Thy all-redeeming love. Bless our [illegible] and make [illegible] our offering. May it [illegible] Thee for our homes and for [illegible] fellow-men. May the number of [illegible] Thy throne and all Love come into [illegible] Kingdom of Thy grace.

We humbly beseech Thee for all sorts and conditions of men; and Thou wouldst be pleased to make Thy ways known unto them. We pray that all the [illegible] and all Humanities Conditions may [illegible] to do Thy will in all things. We believe in the [illegible] World of Jesus Christ. Help us to [illegible] all men unto Him that all may become [illegible] of Him who can change us from all sin. We pray for those in distress, for them in any affliction, and for those who have great burdens to bear. With Thine help them even using us as Thine instruments to be doing [illegible] Thy will.

Hear, we pray Thee, our [illegible] and all in authority, with wisdom, strength and courage.

We pray, too, for our enemies and all who [illegible] us.

May all of us find our greatest happiness in serving Thee and Thy children. May this service this afternoon be a means of binding us closer in Christian Love that together we may better serve to the honour and glory of Thy Holy Name. Through Jesus Christ our Lord. Amen.

M. le Pasteur Frank Chrestos (Free France) followed, and said:—

Heavenly Father, Father of all mankind, at the beginning of a new year, we first want to thank Thee for all that Thou hast given us in Thy great love. Thou hast given us Thy beloved Son, Jesus Christ our Redeemer in which we find Eternal life and joy. In our sorrows we do not feel alone, for in dangers and hardships we always know that we are loved and shielded by our Heavenly Father.

We pray Thee for this tormented world, and for all the nations, for evil minds, who are attacking other men and nations.

We pray Thee for France who is passing as an army this nation, through the greatest storm of hate and persecution and sufferings of all times. May, O Lord, our dear country through [illegible] hardships turn her heart towards Thy Gospel of Salvation.

O Lord, be with our families and friends all over the Continent—Fill up their hearts with faith and courage and hope; fill them up with that Holy Joy which comes from Thee.

Do not, O God, let us be overcome by evil but save us and give us everlasting peace.

In the Name of our Lord Jesus Christ. Amen.

The recital of the Apostles' Creed, the General Thanksgiving and the Lord's Prayer was then led by the Archbishop of Tryathema, after which Martin Luther's great hymn, "A mighty fortress is our God," to his own tune, "Ein Feste Burg," having been sung, the lesson from the Holy Scripture was read by Mr. H. Martyn Goode, M.B.E., General Secretary of the World's Evangelical Alliance. The passage was Ephes. vi. 10-18.

Mr. Goode introduced it by remarking, "In a very particular and peculiar sense this is a family gathering. We ask you all to regard it as such. The lesson is being read from the family Book, the Book of the United Nations."

ADDRESS BY THE ARCHDEACON OF LONDON

The Ven. E. N. Sharpe

Last Saturday, in the Royal Albert Hall, a vast concourse of people met to take part in the pageant representing the forces of the allied countries, whose one great aim is the preservation of the light of good over evil until the final victory be given over the power of the enemy. All through this week, for the 97th year in succession, under the auspices of the World's Evangelical Alliance, meetings for prayer have been held in different languages in different parts of the world. Now at the close of this Week we meet together for worship in this Cathedral of St. Paul, the Parish Church of the British Empire, representing many of the allied nations and many branches of the Church of Christ. We are here for a very definite purpose, to give thanks to Almighty God and to offer our prayers and intercessions to Him.

We are here to thank God for the wonderful way in which He has hitherto brought the allied nations through times of great anxiety and keen suffering, and in some cases and in some countries bitter persecution, and has enabled many of His children to stand steadfast and loyal to the faith that is in His Son Jesus Christ. And we are here to thank God, too, that He has allowed us at the beginning of the New Year to see what we hope is the turning of the tide as the result of the gradual building up and organisation of the strength of the allied nations. And we are here to pray that our God would grant a great and glorious triumph to the cause of justice and righteousness and peace, and that He would make all the allied nations worthy to take part in the difficult task which lies before us of winning the victory and of helping thereby to bring to this distracted world the new era of peace and goodwill.

To this end, each individual nation of the allied nations will have its own great part to play in the joint task of the making of peace and of all that that entails—such, for instance, the provisioning and the rehabilitation of the occupied areas of Europe, as it has already had its share in the waging of

the war, and in the organizing of the passage of vital supplies all over the world, is practical as well as to belligerent countries.

The Conference believes the allied nations of both winning the war and of bringing in the peace is one of supreme importance, and full of difficulty, and for its successful accomplishment there must be unity of purpose, command and action, and above all, a looking for and a depending upon that spiritual guidance, strength and help without which all effort will be in vain. "Without Me ye can do nothing."

And if the allied nations are to be one in this matter, it surely behoves all the various parts of the Body of Christ represented by the various Churches in these countries to give a strong and united lead. The feeling grows that if the Churches cannot draw close together under the pressure of national emergency and in the presence of the common foe of Christianity, and in the face of the glorious opportunity of service for Christ Jesus throughout the world, the disgrace of our divisions will deepen into tragedy.

There are in the Christian world to-day, we are thankful to note, tokens of the Spirit of God working in our midst towards the unity of the Church of Christ. Unity, however, must not be mistaken for uniformity. Uniformity, as we are being reminded by what Hitler is trying to bring about in the Church of Germany, may not be a spiritual movement at all. In the world's present distress arises a cry for fellowship. The deep wounds caused by this war will never be healed without peace, and peace cannot come through treaties and covenants and settlements and promises alone. It can only come about through a new spirit of fellowship between nations and classes and peoples; and Christians know that the one supreme and essential source and centre of human fellowship is in no other than in the Lord Jesus Christ Himself. He came into this world to make all men brothers under the one true Fatherhood of God, and He is still with us by the same Spirit to carry on that work; and in that work He calls for our help. The world must follow Christ and His teaching if it would enjoy lasting peace, and it is the members of Christ's Church who are entrusted with the responsibility of bearing witness that He is the God-given Saviour of the world.

Never were there to-day, we the call throughout the world to unite and to give that witness. And may I not say that never were there to-day has a greater response been made to that call? Moved by their own consciousness, and by the need of the world at this very hour, as well as by the honour of their Lord and His Kingdom, the various branches of the Christian Church in different parts of the world are seeking now as never before to pray for and to work for their unity in Christ. A great desire is stirring the heart of Christendom. A great wind is blowing over the whole world. Is it not the breath of the Spirit of God? He seems to be bringing us to a time when quiet ventures are being made in the cause of Christian unity both at home and abroad, and especially by the younger members of our Churches, and these will surely be helpful in the making of peace between the nations.

The new steps of movement towards unity, it has been said, arouse great hopes for the future, but it also brings out its difficulties. It compels us to face seriously and deliberately differences which stand in the way. Within the differences are great principles, behind them are great traditions; around them are manifold prejudices. But the prejudices must be overcome, and the traditions must be reconsidered, and many principles preserved, for in them are truths which are needed for the full life of the whole Church of God.

Here it is we need the strong guidance of the Holy Spirit. He is the Spirit of truth. He is the Spirit of unity; and it is through a deeper and wider vision of truth that He must now guide us into the fuller unity. Meanwhile because the quest for the unity of the Church of Christ is the best of all that is happening and may happen after this war grows deeper, the separated Churches must draw together in a closer fellowship in Christ. To this end we would offer our praises to God for what the Holy Spirit has already done, and pray that greater things may yet happen, so that the Church of Christ may be at one in its endeavour to do the will of God for the nations of the world.

Any fellowship worth having can only come from the increase of life. Nothing, it has been said, so quickly, so completely, so irresistibly widens the gulf along the tide-dotted shore as does the hollow of the tide

itself, as it fits with in our fellow the narrow limits of the separated nation, and as each have itself set in the neighbouring pride, but in the ocean fulness which makes each to overflow.

The Holy Spirit of God, who is at once the Lord and Giver of life and the bond and crown of Christian unity, must be our Helper and our Guide. The difficulties which daunt us cannot daunt Him. On Him then we must depend for inspiration, for persistence, for patience and for strength. So then, at this United Service of thanksgiving and prayer let us see to it that we each and all not only strive to do our duty in the great cause which unites the allied nations with regard to the winning of the war, but also that we pray so to live and so to act as members of the one Body of Christ that we may be able to take our part in the bringing in of the Kingdom of righteousness and justice and peace, and in the coming of our Lord and Saviour Jesus Christ to be the King of kings and Lord of lords.

Following the Address the Rev. O. M. Lunevet, Chaplain of the Royal Norwegian Navy and Air Force, offered prayer as follows:—

Almighty God. We praise Thee, for Thou art God and Thy mercy endureth for ever. We often have sinned against Thee and disobeyed Thy commandments. But we beseech Thee in the name of Jesus Christ, forgive us all our trespasses and cleanse us from all unrighteousness.

Our Lord, look down in mercy upon our Norwegian Church in this time of heavy tribulation. Strengthen our bishops and pastors, our priesthood and congregations and help them all to stand strong and steadfast on the unshakeable law of the holy Scriptures and the Creed of faith established from our fathers and learned and loved from our childhood.

Help our Church and all our members to watch over our children. Take in Thine own safe care all our countrymen at home and abroad, and grant us to come out of the fire of trial cleansed and purified and more united than ever before.

We pray for our gracious and beloved King and his council and all those serving in the love provided lawful authority from Thee.

O Lord, deliver us by Thy breath Thou, deliver us from all the horrible things of this war and from the slavery of tyranny. Let the bright morning upon light upon our beloved and troubled country and Thy will be done and Thy name be hallowed among us. Bless our towns and villages and all our homes and all our fishermen.

Our Lord, be Thou the physician to our sick, the refuge to all who are suffering, the Comforter to all who are mourning and the Redeemer to those who are in need.

Almighty God, we thy ask Thee to bless this country whose so many of us have found a refuge.

Heavenly Father, have mercy on all people in all countries, now and for evermore. Amen.

And after the hymn, O God of love, O King of peace, Pastor W. Hansen (Free Germany) led the great assembly in the following prayer:—

O God our heavenly father who has called to thee all those that labour and are heavy laden, we remember before thee all those in Germany who have to suffer and offer our thanks to thee for their manifold witness.

We thank thee for all those who are trying to uphold the cause of liberty and freedom, who are fighting for human rights and righteousness.

We thank thee for all those, who, in spite of innumerable difficulties and public great handicaps, are trying to educate others in the Christian faith; for parents who instruct their children for teachers who educate their pupils; for all those who attempt, in others to find their true meaning in God's Holy commandments.

Thanks be to thee, O God.

We want to praise thee and thank thee for all those who preach the word of the cross in freedom or in bondage; in life or in death; through word of mouth or in writing, or through some testimony act.

Especially we want to thank thee for the life of our brother Martin Niemöller and that of all those, known and unknown, who like him are suffering in prison and concentration camps as they await duty God unto them unto.

Thanks be to thee, O God.

We thank thee for all suffering patiently borne in the knowledge that there are the Lord and that there is the victory.

Especially we want to bring before thee the sufferings of the Jews and of all those who have to suffer with them for their race alone, who they have to bear their silent reproaches in many and have to live with their children in one room or cellar in help and constant fear, and have mercy upon those who are guilty of their hard sharp deeds that in an inhuman hating to have mercy upon them.

Lord, have mercy and grant us thy compassion. Lord keep us and save us. And to thee be all honour and glory, now and for ever, world without end. Amen.

The Rev. James Jocz (Poland) offered the concluding Prayer for Poland as follows:—

O God, the Creator of all things and the Governor of all men, Who hast permitted the suffering of the world to arise, we pray Thee to look down upon the Polish land and people. We give Thee thanks for their long history of brave struggle and loyalty to pure and integrous, for their achievements in the history of Europe, and for their gifts to the world. Thou, Whose name is Love, Who didst suffer for the salvation of the world, have mercy upon all who are suffer in Poland under the heavy yoke of the oppressor. Comfort the hungered, look in pity upon the widows and orphans, the wounded and the dying. Give Thy consolation to her exiles and those driven to slave labour for their tyrants. Have mercy upon those who are persecuted through this hard and pestilent of their possessions. Console her children. And hasten the day of de-

Common Prayer

The Problem of Roman Catholic Intolerance

By ALEXANDER McLEISH

Some time ago, a friend to whom I had been giving examples of Roman Catholic intolerance in various parts of the world, challenged me as to whether I was not showing the same spirit by making such charges. I am not unaware that Protestant Churches have also exhibited intolerance on many occasions throughout their history. Reflection, however, revealed a crucial difference in the attitude of the Roman Catholic and Protestant Churches to this question, for while intolerance of all other expressions of Christian truth is fundamental to the Roman Catholic position, it is contrary to the true spirit of Protestantism.

Professor Bleiby has reminded us that the exclusive claim of the Roman Catholic Church makes it impossible for it to tolerate any other expression of Christian truth. It is unreasonable, he says, to ask that Church to be tolerant to Protestantism, for that would amount to asking it to countenance the promulgation of error. On the other hand, every enlightened Protestant to-day regrets past and present exhibitions of intolerance, and the dominant endeavour in all responsible quarters is to do away with division and to abolish causes of difference so that the evangelical Church may present a united front to a non-Christian world. There is still a long way to go in order to achieve this, and it is no easy matter to transcend the individualism and parochialism to which human nature so persistently clings. The shrinkings of the world of human relationships, however, and the broadening of intellectual horizons has done much to force a greater degree of toleration on all Churches.

In referring to the Roman Catholic Church we have in mind the hierarchy rather than the membership of that Church. We would indeed be guilty of the very intolerance which is to be condemned if we indulged in any sweeping denunciations of devout Catholics. They have the same right to freedom of religious expression and worship as Protestants claim for themselves. The policy of the authorities, however, is a different matter, and can be made the subject of legitimate criticism. This policy has its severe critics within the ranks of the Catholic Church itself. Much of the intolerance, too, exhibited by the membership is inculcated by the submission in many otherwise enlightened communities of Catholics. Prohibition to enter Protestant Churches, and the "advice" not to listen in to Protestant broadcasts are evidence of this. There is nothing, however, intrinsic to the true Catholic faith which demands intolerance, but it has become integral to the official policy of the Church, and it is to this that serious objection is made here. We believe that this whole attitude is bad for the Catholic Church itself, bad for the Christian cause in general, and bad for the Catholic State, which is thereby placed in a false position. True religious freedom is definitely one of the things which the Atlantic Charter aims to ensure; in fact, it is implicit in that declaration. What is so basic, however, needs to be explicitly stated. It is not sufficient to demand "Freedom of worship," which may mean no more than the maintenance of the status quo. There must be no question about it. Otherwise there can be no certainty that the four freedoms enumerated there or the five points set forth by the Pope can be realised at all. It is not enough to mention religious liberty when so much is at stake.

Nearly all modern Governments have freed themselves from the tyranny of the authoritarian claims of the Church, and in their Constitutions laid laws have secured liberty of conscience and worship. Where, however, the majority of the people still owe allegiance to the Catholic Church every effort is made by its leaders, in defiance of Constitutions, to preserve the power of the Church as an institution. It is a losing battle, and the strongholds of this policy have fallen one after the other.

In spite of superficial appearances, the position of the Roman Catholic Church in Italy, Spain and even Portugal is precarious. In Italy, Professor Bleiby warns the Church that by trying to ride two horses it is courting disaster. In Spain, the position of the Church depends on the continuance of the Fascist-Falangist Government of Franco, and nothing is more certain than that that Government will sooner or later collapse. The position in Portugal is not so clear, but it has had to resort to a virtual

[illegible] (largely arising from the political Orange Church background), while the Presidency of Russia, under a dictatorship, has assured liberty of worship for all. The objection is raised that where there are Catholic majorities it is unreasonable to expect toleration of Protestant worship. The Government, it is argued, should make special provision for Protestant worship and education when there are so few adherents. The only demand, however, that is made here is for the right of a free Church to function in a free State. Governments, however, sometimes go as far as the Catholic Church demands, and various degrees of toleration exist everywhere. Even in Spain a few Protestant congregations carry on, though all church services and [illegible] are there closed among the Liberals who, whether Protestant or Catholic, have been subjected to extreme State persecution. The Protestants, however, are subjected not only to Government persecution, but also to the enmity of the Catholic authorities, who take every advantage of the Government attitude. The whole issue cannot be better put than in a quotation from Lord Macaulay by Sir James Mackintosh: "I am in the right and you are in the wrong. When you are the stronger, you ought to tolerate me, for it is your duty to tolerate truth. But when I am the stronger, I shall persecute you: for it is my duty to persecute error."

Persecution, however, is an evil thing, and when it is exercised today by pagan States against all forms of religion, it has led to a change of attitude, if not of heart, on the part of some Roman Catholic leaders. The kind of friendship is being extended to the Protestant Churches in the common fight against tyranny. While recognising that that Church's own policy of totalitarian authoritarianism and practice of persecution may have had much to do with the emergence of these factors in modern pagan States, it is nevertheless well to weigh carefully the significance of these shifts towards co-operation. The threat of dangerous circumstances has brought this about in the various national situations in Germany, Holland, Belgium, France and England. Yet it is safe to argue that if this has the success of the Papal authority it can be no more than a matter of political expediency. There is the case of America always before us, where Catholic leaders welcome the Anglican (not without the agreement of Rome) for the same motive of political expediency. The principle, if it be one, exists in practice in the Christian of most churches. Only the definite repudiation of Rome's falsehood claim to exclusive right and the recognition of the validity of the orders of Protestant Churches can do this. When worship in common is not possible, and representatives of both Churches may only unite in the Lord's Prayer together, there can be no more basis of common action, and the attempt is more likely to bring discredit on the sincerity of those involved than anything else. It is agreed that it is surely a Christian duty on our part at least to welcome the friendly hand, no matter with what reservations it may be accompanied, but how there is certain to be a fundamental difference of opinion.

Nevertheless, since both Churches have to live and work in the same world, and a certain degree of toleration is inevitable, can we hope that the growing spirit of liberality may lead to the abandonment of the exclusive claim of Rome? If not, can we hope that certain sections of the Roman Church—especially that in England—may not break away from the Italian Curia and, like many of the Orthodox Churches, become autocephalous?

In any case, the claim of Roman Church to Catholicity cannot be maintained. From the beginning the other patriarchates of the early Catholic Church refused to admit Rome's exclusive claim—the Armenian, the Syrian, the Coptic, Ethiopian and others. Constantinople always resisted that claim, and was finally expelled in the eleventh century. Various groups asserted their independence from time to time, the Waldenses, the Albigenses and later the Hussites, and finally almost the whole of the North and Middle Europe during the Reformation. In face of such a history the claim to be "Catholic" has to-day little significance, especially when we remember that the so-called ecumenical Church is dominated by a Council of Cardinals, the majority of whom are Italian! The possibility of the breaking of such a regime may be left to the imagination of the reader.

With a measure of agreement but lately won in Europe under the threat of the extinction of all religious liberty, the opposite is to be observed in South and North America. The springing up of independent Republics in Central and South America at the beginning of last century was accompanied by a revolt against the tyranny of the Roman Catholic Church, and all their

Constitution provided liberty of religion not inconsistent with law and order. It has always proved difficult, however, for these Governments to curb the power of the Roman hierarchy. Various reforms have been given legislative sanction, more in some Republics than in others. Among these have been: civil marriage, legality of divorce, the cessation of religious patronage by the Government, limitation in the number of *Feriados*, abolition of celestial and titular distinctions of nobility, confiscation of ecclesiastical property, expulsion of religious orders, secularization of cemeteries, education, and the prohibition of the wearing of clerical dress outside churches, together with religious toleration provided for in the Constitutions. Stimulated by the influence of Protestantism, through Bibleight and other agencies, a campaign of intolerance has been started with the support of the Catholic Press of the United States. Protestant activities are described as "aliens" and "colonists," and the object of this attack is summed up in the words, "If the Government of the United States wants to retain the goodwill and friendship of Latin American countries, their pernicious Protestant missionary activities must cease." This propaganda in the States is designed to strengthen the position of the Roman Catholic Church there. The *New York Times*, reviewing the situation, charges the Roman Catholic Church with the attempt to wreck the hopes of Pan-American solidarity. "The real enemies," it states, "are the Roman Catholic leaders; the fascists and monopolists, who fear democracy and the triumph of the rights of the people." The Roman Catholics, in collaboration with the vested interests, have all along fought against the realization of the liberal provisions of the Republican constitutions. The recent desperate revolt of Munich against the Church and the great landlords and monopolists shows the true nature of the struggle. For the Roman Catholic leaders to blame the activities of Protestant missionaries for the growth of anti-American sentiments in South America, and to demand their recall, is sheer propaganda. That is not the way to win the friendship of South American peoples, nor is it the opinion of the liberal political elements in the Republics.

The Governments on the whole recognize that the Church is the main supporter of the old social and economic regime which is holding their countries in bondage. The bulk of the people have no animus against the premises of the American missionary, where it is widely recognized has brought great benefits to the countries. Against all such propaganda the assertion of religious freedom is valid, especially as it is the basis of all the freedoms for which the world is being waged. The statements above put forward are, to say the least, an embarrassment in the present world situation.

Of great interest in this connection is the Memorial presented to the American Ambassador in Brazil by the Evangelical Confederation of Brazil, representing a Protestant community of over one million people. It comments on the way in which American missionaries have advanced the cause of religious liberty generally and in the Brazilian Constitution. It asserts that even if now the American missionaries were to be recalled, the constructive work of the civil, moral and spiritual education of our people, by means of primary, secondary and higher schools, by literary societies, by colportage, taught from the evangelical point, would never perish." It points to the great help which evangelical missionaries have been to the development of this country, a fact admitted by all statesmen and educators, and it pays tribute to the great work of the Episcopal, Methodist, Baptist and Presbyterian Churches, pointing out that nearly all the educational leaders of other churches belong to one or other of these great world denominations. The success of this work, it is pointed out, is seen in the fact that there are five national papers in every foreign missionary, and six great national Churches with which most of these missionaries collaborate. This, it states, is appreciated by their own people and by the conservative classes and even by Brazilian Catholic priests. The memorial pays glowing tribute to the far-reaching character of the moral and educational work imposed by American missionaries. It asserts that there is no feeling of antipathy to North American, such as the Roman Catholic propaganda states. On the contrary, 50 to 80 per cent. of the pupils of Protestant schools are Catholic, largely the children of the cultured classes, and the teachers and the scholars alike show profound respect for national traditions. To think of closing their doors to the entry of such men would be, it asserts, to act completely contrary to patriotism.

If the Evangelical Churches in the other Republics were to express their mind, it would be in the same terms. Quite apart, therefore, from the Constitutional position of the Govern-

Reunion Notes

Origins in the Churches

...unofficial, unreal life. It is impossible, however, to ignore the political aims of Rome. However much the new policy that "questions of Church order and doctrine" may be set aside in the new Co-operation, the fact remains that the claims, and its proposal to attain, this position, not only a spiritual but a temporal authority over both churches and nations. The Pope still wears the triple crown and possesses to be the ruler of the world and the minister of Princes. He still considers it his right that the ambassadors and envoys of nations which seek with him, and through world-wide diplomatic channels he exercises an influence with the affairs of kingdoms and States. Nothing is gained and much is lost by a careless failure to recognise the implications of the Papal temporal claim.

Apart from this consideration, Canon 1258 of the Code of Canon Law of the Church of Rome forbids active Roman Catholic co-operation in the services or worship of non-Catholics. All such participation is definitely prohibited, and this should be remembered by all those, whether taking part in "Religion and Life" movements, or writing in the Press, or talking on the wireless. Quite recently we were enthralled by a Sunday Talk by Dr. Nathaniel Micklem, a Free Church representative, on the "Sword of the Spirit" movement, without a single reference to this fact, or without mention that the "Sword of the Spirit" movement has by resolution of the General Purposes Committee of the Federal Council of the Free Churches of England been rejected, and rightly so. Great issues are at stake in the points subject to which we comment.

Rome has not Changed. Rome has not changed. Since 1558 she has made acceptance of her terms of communion more impossible by additions of the teaching of Christ and His Apostles. She demands the complete acceptance of her doctrinal position, and that can never be given by those who are loyal to their Saviour. Unity is desirable—but it must be unity based on Truth. There cannot be any union between the teaching of Christ and the teaching of men who have overlaid that teaching with much that contradicts it, and have added to it what is in contradiction of the message contained in the New Testament. The issue is clear and simple. Rome makes the Church the mediator between the soul and Christ. The Priest is the key of the situation. Without the Priest appointed, as Rome says he must be ordained, armed with exclusive sacerdotal powers, there can be no Sacrament of the death of Christ, no absolution from sin, no doctrinal authority and no real communion of the saints. The New Testament says definitely that the soul seeking salvation has direct access to Christ, obtains by faith in Him and His work-for on Calvary the remission of sins, and is united to Him by living union. There can be no compromise between the two views. They are diametrically opposed. The whole Gospel message has been perverted and veiled so by Rome, which has not hesitated to proclaim dogmas that are in direct conflict with it.

The fact remains that through the action now being taken by the Reformed Churches we on the Church of England and members of the Free Churches in relation with a foreign Government, the purpose of bringing about unity when the Roman Church has shown no signs of renouncing one iota of her ecclesiastical claims, and which is to us as much error today, for centuries past, as in the days of the Gospel of Christ.

Mr. Roosevelt and Religious Freedom. We cannot be too thankful for the timely references, from time to time, by the President of the United States of America on the subject of Religious Freedom. Quite recently Mr. Roosevelt stated: "Spiritual liberty of mankind are in jeopardy. Their enjoyment has gone in all of the United Nations are determined to establish a new era of freedom on this earth." There are great words and promises. They fit in with the four freedoms of the Atlantic Charter, a subject which is occupying the close attention of the Council of the World's Evangelical Alliance. We must confess, however, some misgivings over the attentions paid by Mr. Roosevelt to the Pope and the Vatican. His personal envoy, Mr. Myron Taylor, has been and returned, all in an atmosphere of some mystery and secrecy. We quote a Canadian contemporary:—

"President Roosevelt has only to look at the history of the past, or at the conditions obtaining in countries to-day where the Church of Rome holds supreme sway, to obtain an adumbration of the future of religious freedom. There he will find that civil and religious freedom are swallowed up by ecclesiastical despotism, there he will find a religion that crushes free inquiry and thus fears the light; there he will find a country where the first conclusions of the mind have been punished with the confiscation of goods, imprisonment and even death. There he will invariably find that the conditions of the dark ages have become the normal state of mankind. It is not to such religious dominion we hope that the President invites us. If Mr. Roosevelt cares to look up some of the encyclicals of the Popes, infallible pronouncements of a supposedly infallible Church, he will find that liberty of conscience and freedom of the press and more that the Atlantic Charter stands for denounced as detestable errors. If the President wants chapter and verse we will be glad to furnish them. At the present time, however, it is fashionable to overlook these things, and to laud the Pope and his social platitudes to the sky. Let us not forget, however, that it was Protestantism, and not Romanism, that laid the

The Necessity of the Teacher

Education and Religion

The Bible in Schools

[illegible] As to information in Acts, I beg that my own [illegible] would [illegible] Bible Church would be obliged to know the [illegible], if the other members were R.C. I have a distant relative residing at an [illegible] small hideaway in the north of England. She had a [illegible] with his mother, but got hold of a Bible and left the Church; his mother would not speak to him, and he was obliged to leave his home. One day the [illegible] will be his, but he will never be able to return to it, and he will get nearly only nothing for it. He chief [illegible] all was finding the reading of the Word of God, and many of her people who through the ground of it got into the light were to commend to under her [illegible].

Expository Preaching We may all be thankful if there is a [illegible] to expository preaching in the pulpits of our Church. It is not necessary to cite by name certain of the [illegible] for we are confident that many people do not attend church owing to the [illegible] contained in [illegible] sermons or "modern thought" or to unknown [illegible] expressing the mind of the preacher or [illegible] subjects, not overlooking the [illegible] of Amos, "O earth, earth, earth, hear the Word of the Lord" was the burden of the [illegible] Jeremiah (and he was not always [illegible]).

In the series of lectures arranged by the Bible Society for clergy and ministers, an address was given recently in the Bible House by Rev. Prebendary Spencer Leeson (Headmaster of Wells Cathedral School), on "The Bible and Education."

Archbishop Lord Lang, of Lambeth, occupied the chair, and Lord Stanley was also present. Lord Lang said that the Christian religion was revealed in the Bible. In spite of the dividing of Christendom there was one bond which held all members of the Church of Christ together, and that was the reverence of the Holy Scriptures. Referring to modern preaching, the Archbishop said that while there was plenty, and to spare, of topical discussion, expository sermons appeared to be declining. He had never ceased to plead with the clergy during the forty-two years in which he had been Bishop and Archbishop, that they should devote a great deal of their work to consecutive courses of instruction in the Bible, for it was greatly needed. When he visited a parish, he did his [illegible] utmost to secure courses of Biblical instruction upon the people, and never knew that they regretted it! But the instruction given must be fresh and vital. It would be better that the Bible should not be taught at all, than that it should be taught badly. Public opinion was agreed that there must be Bible teaching in all schools, but everything depended upon how it was given, and much depended upon the training of teachers. It was the teacher's task to make the Bible live in the imagination of the children.

Prebendary Spencer Leeson declared that there could be no question that the Bible still had a very powerful hold upon our people. Children [illegible] to the Scriptures, and the Bible is believed, was shared by a great number of our countrymen, even by those who do very little homage to any forms of [illegible] religion. The Bible, however, is about the only [illegible] there was reason for anxiety. We could not [illegible] even an elementary knowledge of the Bible, such as we might have expected, was likely to [illegible] youth, and that was to [illegible] of the [illegible] which arose [illegible] Church, and whether [illegible] to [illegible] regularly to read the Bible. The [illegible] what the Bible said about God, the great [illegible] redemption, and the work of the Holy Spirit.

Publication We have been reading a most [illegible] book on the subject of Christmas and Magic. Books on [illegible] seem to be published. In Search of Truth is a [illegible] edition by one who investigates the subject [illegible] is scientific and very [illegible] and writes with a combination of [illegible] and critical investigation. He frankly confesses the [illegible] and dishonesty of many [illegible] does not agree with the views [illegible] certain places, and is opposed to what we are accustomed to consider the fixed, [illegible] canon of nature. We may be asked why [illegible] "miracles," all [illegible] writing of [illegible] [illegible] supernatural events, and yet accept the [illegible] recorded in the Gospels. The answer is plain. There is a [illegible], an [illegible] Person, behind the miracles and teaching of our Lord. We find them worthy of Him, and we see His [illegible] reflected by records of [illegible] people He came to redeem. There is a [illegible] character of the narrative and the [illegible] character of the persons [illegible]. There is none of the subtle [illegible] required to elucidate the meaning of what He did, that is required in the [illegible] of [illegible] [illegible] and other pseudo [illegible] of the [illegible] [illegible] of [illegible]. What is [illegible] [illegible] for [illegible] that a [illegible] is a [illegible] [illegible] [illegible], and that a [illegible] is this is [illegible] himself out of [illegible] [illegible] [illegible] is an [illegible] [illegible]? We [illegible] [illegible] are to see and [illegible] [illegible] [illegible]

[illegible] Library [illegible]

Thanksgiving at Tripoli

[illegible]

[illegible]

[illegible]

Brains Women and Christian Liberty

For very many years there has been a considerable agitation, chiefly among Church women members of the Church of England, that women who wish to be allowed to come to church with the head uncovered if and when it suits them to do so.

1. Some of the more ardent claimed it as their right, they called for a pronouncement by the Bishops, they did " that which was right in their own eyes, " they became a law unto themselves," and they came to Church, with their eyes to the Lord's Table, with the head definitely uncovered.

2. Other sections of women spoke, talked and wailed on for a definite pronouncement by the Bishops. It was not until November 7th, 1942, that the pronouncement came. In an announcement in *The Times*, viz., on that day the Archbishops of Canterbury and York gave women full permission to come to church with uncovered heads. The women were to be left perfect freedom of choice in the matter.

It is early yet to see how much advantage will be taken of the permission. In any case women going to church uncovered will no longer be breaking a general rule and custom of the Church of England—at least not without anything from the Bishops.

3. There is a third set of women who all along have desired no change from the old practice of coming to church with the head covered. These women are also quite free to continue doing so.

We have been consulted on the desirability of the reissue in pamphlet form of a sermon preached nearly forty years ago on this question. The pamphlet has now been published. (It can be obtained, price 10d. post free, from the Alliance House, 10, Russell Square, W.C.1). While we do not agree, necessarily, with all the arguments put forward by the preacher of the sermon on the subject, we are definitely impressed with some of his arguments to commend the publication as above.

Brains Trust and the B.B.C.

An ever-widening circle of Christian people, specially, are concerned about the definite trend of events and the patterns of open broadcasting in the B.B.C. programmes. Let it not be misunderstood. Altogether the B.B.C. is a highly efficient machine, working consistently under high technical and other direction. It is not the material, the excellence of which we criticise, but the mind behind, which is apt to condition, some of which is already known, but more is suppressed or withheld from the public, and so long as the power of framing the large volume of correspondence the B.B.C. must receive indicative of protest, for which there is no count of equal value, it is the right. The subject is one which will surely claim lively interest, for those who pay their fees have a right to call the tune, and it is both right and proper that the directors of the B.B.C., or those who hold positions of control under them, should have the pulse relative to this or that direction, without regard to public interest.

The B.B.C. Brains Trust is the subject of much comment, adverse and otherwise. It has been deservedly criticised on account of its anti-religious attitude. After all, perhaps it is better that it should avoid the subject of religion altogether rather than discuss it in a way contrary to Christian Revelation. In a recent broadcast of *Brains Trust*, Mr. G. W. Townsend, of Gosling, inquired whether the members of the Brains Trust were as familiar with the Bible as they appeared to be with Socrates and Plato. " If so," Mr. Townsend said, " they would be aware that there is a Hereafter, so that we should not live like dogs and die like dogs." We are interested, therefore, it sounded somewhat out of place to hear a member (in answer to a question, " What would you do if you were told you had only six months to live? How would you spend your time?") say in concluding his remarks, " I would drink the best wines and eat the choicest food I could get." The writer asked, " Many of the other members, either, seemed to realise that death does not mean the complete end of us."

We have listened in confidentially to the Brains Trust, and while we do not wish to do despite to learned minds, we do emphatically think that schools less learned, and teachers not so highly paid, could answer questions as read out with greater public interest and advantage, as readily as members and guests who are the chosen we do not know by whom or last why. The selection of questions is another criticism. The whole subject is difficult, we admit, but we are among those who feel that some central body of evangelicals (in the widest sense) should be constituted to overlook, and if necessary override the B.B.C. control in matters which concern our National Protestantism as well as religion in general. Again, we repeat, we do not wish to be misunderstood. We are thankful for evidences of the high motive in the preparation of religious broadcasting and by no means wish to be classed among impossibles.

World Mission Notes

South India Church Union

The question of South Indian Church Union has frequently of late been on the lips of both mission supporters and workers for Christian unity. The answer is not particularly encouraging. The Seventh Edition of the Scheme of Union is now before the three negotiating Churches for final decision. It is the product of twenty-three years of prayerful discussion and determined obedience to the heavenly vision of a Union into one body of Indian Christians divided purely because those who had brought them the Gospel were themselves ecclesiastically divided.

At home we may afford to be complacent about ecclesiastical divisions among Christians who hold substantially the same faith. In India such complacency is dangerous and treasonable. Our Western divisions have no meaning for Indian Christians, who already have enough disunity around them in their own country.

Yet just when Union seems within reach and the consummation of years of prayer and toil and hope, serious difficulties are arising. On the one side, as the Scheme comes up for final judgment by the diocesan councils of the Church of India, Burma and Ceylon, Anglo-Catholic opposition becomes vocal and attempts are being made to prevent a favourable verdict. On the one side, the two largest Councils of the South India United Church have voted against the Scheme. Faith, Hope and Charity seem to be failing at the last moment, when the prize is nearly won. The prayers of all friends of Indian missions are surely needed now that the highly spiritual purpose and motive of this movement be recaptured.

The cause of Christian Unity and Union throughout the world is at stake, and God is calling us all to recognise that Unity and Union are His gift, and not an achievement of human ingenuity.

The Anglican Church in India

The difficulties inherent in the South India Church Union Scheme are largely concerned with the Church of England. But it should not be forgotten that in most lands Anglican Christianity is only a comparatively minor part of the Christian Evangelical Community. In Northern India, as elsewhere, the question of Christian Union, or even Reunion, is largely solved, at least to the extent that it is not hampered or fettered by questions of Apostolical Succession, or of the underlying and disintegrating spirit and aims associated with Anglo-Catholicism. We believe that Anglican Missions as a whole only represent less than one-tenth of the whole Protestant Missionary Church? In the Mission Fields, as at home, it is the Two Voices in Christian Unity which destroys hope of Union. And when any of those voices are seeking to do the work of another communion, the Church of Rome, an impasse is created, a spectacle which, especially in a country like India, is of incalculable harm to the cause of Christian Missions as a whole. We note with interest that at a recent conference of the Anglican Evangelical Group Movement (in London) a resolution was passed associating itself whole-heartedly with the proposed South India Reunion Scheme, and commending it to the thought and prayers of the Church of England.

Referring to the Scheme, Dr. Raven said there was a real and definite opposition to it in certain quarters in the Anglican Church. If the scheme collapsed, it would mean the indefinite postponement of their hopes for reunion at home, and a very definite setback to the whole evangelical cause within the Church of England. In regard to the question of inter-communion, the speaker asked if they were not being false to Scripture and to their own experience if they refused to give expression to their unity in the way which Christ Himself initiated, and which the Church had accepted ever since.

The Rev. Max Warren (C.M.S.) described the Scheme as "a monument of real spiritual achievement, and an expression of something quite definitely according to the mind of Christ." The whole question was now before Christian people for their consideration, and it would surely be in the highest degree desirable that all comment upon the scheme should be made in the spirit of deep charity such as had characterised the negotiations in South India. They were dealing with a matter of burning importance. The life of the Church in India was not standing still. The scheme was an attempt to link India with the Christian Church of the whole world.

Importance of Truth and Love

Unfortunately there are currents flowing to-day in India as at home in Christian missionary work that are far from flowing in the channels marked by the teaching of Holy Scripture. The Truth revealed by God has been overlaid and perverted by human errors, that have continued until this day. On the other side the Truth has been whittled away until it is very difficult to discover any adhesion to the supernatural character of our Faith, the Deity of our Lord, and the Inspiration of the Bible. The former tendency makes Christianity a religion of developed ceremonial and sacramentalism that cannot be reconciled with Scripture—the latter transforms it into an intellectual humanitarianism which lives because of the tradition of Christian teaching that still persists with many of its advocates. The World's Evangelical Alliance seeks by devotion to the message of the Holy Scriptures and by attachment to the Redeemer Who is both Lord

and God, to maintain the primitive faith in its purity and to bind together those who in all the Churches are true to this Faith and hold it in the Spirit of Love. It believes that by so doing it will effectively witness everywhere for all that is fundamental and will avoid creating divisions where they ought not to exist. It has in all the Churches bodies of members who are determined that their Churches will stand fast by the Faith once for all delivered to the Saints and will have consciousness of strength because they are only a part of the greater body that stands together for the preservation of Truth and the propagation of Christian Love. No one acquainted with the present position of Christendom can fail to see the importance of the mission of the Alliance. As the years pass, its function in Church life becomes more and more necessary."

India Requires her Christ

Despite all that is happening in India to-day, it is, or should be, realised that we hold India in trust for the people of India. The history of colonisation and Empire has always been associated with conquest and trade. It has always been so, and after a time it has come home to the Conquering Power that the best can only be got out of a country by governing it well and justly. As the years pass it has been seen that the only justification of holding a country as a Colony is the ability of the Power to act as a benificent Trustee of its interests. Then a new stage is reached when the people, largely through the influence of the ideas that govern the home organisation of the colonising people, desire to obtain more and more power for self-determination, and this stage has been reached in India, where the conflict of ideals has become acute. And in India the situation becomes more complicated owing to the different races and religions, the system of caste and the unequal distribution of education. Here, too, the impact of Westernisation has led to the breaking down of the authority of the old religious systems over the hearts and minds of those traditionally attached to them. India's primary need is the pure Gospel of Jesus Christ. Why then should any seek to overlay that Gospel with ecclesiastical prejudices and systems?

Future of the Missionary Enterprise

Dr. William Paton contributes to the *International Missionary Review* an article on some of the outstanding problems which will confront the missionary enterprise in the post-war world. He emphasises the need for a prayerful watching of the tendencies of human affairs in order that the will of God may be discerned in them, and suggests that the general chaos and breaking down may make possible far wider reforms than would have been possible in the slower movements of evolutionary progress. Dr. Paton stresses the vital fact that evangelism—the preaching of "the glorious Gospel of the blessed God"—must always be the driving force of the missionary enterprise. We quote from the article: "Two points may here be suggested. The first is that the pressure on missionary work caused by shortage of staff has created a situation in which there are fewer men outstandingly equipped with knowledge of the great non-Christian religions than there were twenty years ago. It is true that among the intelligentsia, and those influenced by "the acids of modernity" the old religions have lost much of their grip, but we should make a disastrous error if we imagined that vast and ancient structures of faith and culture can speedily become obsolete, or that the Church can afford not to be equipped in a masterly fashion for the understanding of them.

"The other point which arises is this, in the resumption of full-scale work which we hope will follow the removal of war-time restrictions, there ought to be a bold examination of the total field and plans made for world-wide evangelization, not only on the basis of the effort of missionary societies, but through the labours of the Younger Churches also. But before any such great combined planning is possible the situation created by an intensified nationalism will have to be faced. The countries of the East are being swept by powerful movements in the churches, and no one can doubt that the autonomy of those churches, and the control which they will exercise over much of what is now called "mission work," will be greatly increased. It would seem likely therefore that missionary authorities should plan in view both of a need for very large control of the Christian enterprise as a whole to be exercised by the indigenous churches concerned, and also for much bolder movements towards church union. Radical thinking will be required about the kind of work for which the missionary is required, and about the ways of maintaining full interest in the Western churches when control is more largely vested in the different fields."

The Passion of Evangelism

Dr. Paton concludes: "The supreme need in that response *should be used wisely and generously to help the young churches*, still in most cases weak, to perform their task.

"Similarly, if it should be the case that an impoverished world allows smaller funds to be used for missionary work than in the past, it will be very important to use those funds for the most essential things. What those things are needs to be very thoroughly thought out, but I suggest that it is here that we ought to to be using the wisdom of the Madras meeting. The training of the ministry, the training of lay and voluntary or part-time workers, Christian education for the Christian young—these on any showing must come at the top of the list of priorities, and much guidance in respect of these will be found in the Madras reports.

(Dr. Paton here devotes some pregnant paragraphs to the needs and prospects of the three

great branches of education, medicine and social service, with a special plea for more attention being paid to the preparation of Christian literature." He concludes:

"Perhaps the answer lies only in the re-birth of the spirit and passion of evangelism in the Church throughout the world. It has recently been pointed out that the "missionary society" is not merely a means of finding money and men and women to be sent abroad, but a kind of order of people deeply dedicated to the divinely given task of the evangelization of the world, and that the more living the missionary society has been, the greater has been its effect upon the life and work of its own "home" church.

"It is certain that to-day the gracious spirit of God is preparing in humble hearts and unknown groups movements of vast potency. So that the last word about missionary planning must be not merely 'Understand, think, discern,' but 'Watch and Pray.'"

A Welcome Message

Although posted on November 7th, the following letter did not reach the Alliance House until January 4th, when the Universal Week of Prayer had commenced. It is only one of very many such letters and messages from widely separated parts testifying to the universality of the spiritual fellowship which the Week of Prayer constitutes, and which is so much appreciated in the Mission Fields.

Office of the Bishop of Lahore,
Cathedral Close, Lahore.
November 7th, 1942.

My dear Mr. Gooch,

I return herewith the letter duly signed. Please let me have the completed arrangements in order that I may print them in my two Diocesan magazines, English and Urdu, in plenty of time for this important Universal Week of Prayer. . . ." There is something more mysterious about prayer than about all modern inventions put together. I do not claim to know what the full explanation of that mystery is, but I do know that a prayer which is an honest expression of our highest motives never remains unanswered."

May the Universal Week of Prayer be well observed as a week of "Love that meets a Greater Love."

Yours sincerely,
GEORGE LAHORE.

Continental Evangelical Life and Work

International Christian Fellowship

No organization, perhaps, has more successfully or widely promoted international Christian fellowship than the World's Evangelical Alliance. After nearly a century of effort in this high service the Alliance still actively promotes in varied ways the all-Christian co-operation which is essential if the militant spirit of mere Nationalism is to be transformed into Christian fellowship. There are nations whose people differ widely in religion that are strongly national. It would be possible to mention some of these even during the present melting experience of total war. There are still to-day peoples who determine their nationality by their religion—the Spanish people is an instance, who appear under existing government to attain a sense of national unity through the unity of the Roman Catholic Church, and we know what that means through the history of the Inquisition. Such a spirit and aim has its difficulties and dangers. Nurse Cavell was surely right when she said "Patriotism is not enough." Neither is any "ism" enough for a right orientation of life, continental or otherwise. We need something that transforms men as such into brotherhood, both national and international. The only way in which nationalism can be transformed, and more patriotism be preserved from being selfish and tepid is by the practical application of the Gospel of Christ; by baptism in the Christian spirit. And this is not in mere terms of Churches or ecclesiastical unity, but by the "unity of the Spirit, in the bond of peace." This is the world mission of the Evangelical Alliance. Its present and future work are of high importance. It seeks to make all Christians recognize and realize that their true citizenship is in Heaven where the will of God is done perfectly. May God's will be done through the Alliance and all similar movements on earth as it is done in Heaven.

Spiritual Resistance in Oppressed Europe

It is well if by now the hitherto unconvinced have discovered that the present war is a religious struggle, a Crusade in every sense, the Cross and Christianity against antichrist. In no way is this more evident than in the striking resistance of Continental Churches against Nazism in every form. From such facts as are available it would appear that in all the occupied countries of Europe the Churches have acted together in the struggle. Their common faith in God and Christ have brought them together, and although this does not mean that deep-seated intolerance, such as is common to the Roman Church, has given way to religious freedom, full liberty of conscience and worship, it can be and is being realised in these countries that to be a Christian has proved to be a more important thing than to be a Roman Catholic or a Protestant. Not until after the war can we determine the social and spiritual value of this

" brothers-in-arms-against-Paganism " attitude. In the meantime Rev. E. R. Williams (Ministry of Information), writing on the subject, tells us that " with insignificant exceptions, this resistance can be found in all the occupied countries. I have mentioned Norway, where bishops and clergy alike have resigned from their offices in the State Church in order to remain free to preach the Gospel in their churches, unadulterated by the nationalist semi-pagan myths of Quisling. Mountainous Norway is rivalled by low-lying Holland, in whose peaceful towns and villages resistance has been led by the priests and people of the Christian Churches. Again and again from Dutch pulpits have been read clear and striking manifestos condemning the anti-Christian teachings of Dutch or German Nazism, and insisting on the historic Christian foundation which has meant so much for Holland in days gone by. In France, in spite of some wavering, the Churches have stood in the breach and openly testified against the worst elements in collaboration.

" Nor need we exclude Germany itself from the lands where Christian protests are heard. I know of no more courageous or well-reasoned attack on Nazism than the three sermons preached by the Roman Catholic Bishop of Munster, Count von Galen, last year. It is true that we listen in vain to hear a protest raised by German Christians against the barbarities of German foreign policy. They may not know what is being done, or their own judgments may be warped by years of German propaganda, but on the home front their witness is unmistakable. I know of no other element in German life which has made any vocal protest against Nazism in recent years except the Christian Church. We have on record a number of courageous statements, openly preached and published, in which the great gulf between Christianity and Nazism is made unmistakably clear. Europe as a political entity is at present torn into tatters. Europe as a spiritual entity is finding itself again under the challenge of Nazi paganism. Christendom is taking on a new lease of life as the secularised nation-States crumble into ruins."

German Christians' Protests—Dr. Temple's Criticism

It would not be wise to present one side of the situation in Christian Germany without another, and a sermon preached by the Archbishop of Canterbury on Dr. Niemöller's birthday, at the German Lutheran Church in London, leads us to quote Dr. Temple. He said: " that with Niemöller they honoured the other leaders of the Christian Church in Germany, both Catholic and Evangelical, who had stood boldly for the rights of Christian people and of the Church itself. But here, that we may learn from the tragic experience of these days, it is, I believe, my duty to point out the limitations to which, so far as our information goes, this brave witness of German Christians has been subject. There has been protest from the Bishop of Münster and other Roman Catholic Bishops against the treatment of Christian institutions, such as the closing of religious houses throughout Germany. There has been protest from the Protestant Bishop of Würtemberg against the suppression of Christian literature and the threat to abolish the religious rite of confirmation; there has been no protest so far as we know against such crimes as the attempt to exterminate the Poles or the horror of the massacre of the Jews.

" It has been protest in self-defence rather than protest on behalf of outraged justice and of brotherly love. The Christians of Holland, for instance, and of France, at great risk to themselves and their Churches, have condemned the treatment of the Jews; not, so far as we have heard, the Christians of Germany. We see how hard it must be to make such a protest. We may well ask ourselves whether we ourselves in like situation could thus resist our own State in the name of Christ.

" Yet because we know we ought to be ready for this, we are obliged, by way of committing ourselves to our own responsibility, to express our sorrow that the Christians of Germany have failed in this respect. For what is at stake is not merely the survival of an ecclesiastical institution, but the capacity of the Christian fellowship to give fearless testimony to Christian truth."

German Persecution of the Polish Evangelicals

The Polish Ministry of Information have published in booklet form a further account of the rise and development of Protestantism in Poland, and we are given to understand that a still further account, taking in recent years, is to be published in which the work of the World's Evangelical Alliance in Poland will be recognised and described. Independent visits to Poland by Mr. Gooch, General Secretary of the Alliance, and the last visit (in 1938), in company with Bishop Taylor Smith and Rev. J. Chalmers Lyon, did much to bring about a new idea and ideal of Christian unity, among Churches and Christians not given to disrupting walls of partition, and not too frequently to be found looking over them. The booklet referred to largely deals with the history of one great Polish Protestant Church, that of the Evangelical-Augsburg (Lutheran) Church, but it contains much useful information on the rise of Protestantism and its development in Poland, and has something to say about the future. In the meantime a section is devoted to a description of the German persecution of the Protestant Churches, and brings into prominence the names of some who were warm friends of the Evangelical Alliance, as well as officials of the Polish Evangelical Alliance. These are now among God's martyrs, Bishop Burszbe, who had won the respect of all Polish people irrespective of creed on account of his fine and

forthright character, Pastor Dr. Kulisz, of Cieszyn, Silesia, and others whose names will be found in the roll of honour given in the booklet. (Its price is Sixpence, post free Eightpence, to be obtained from the Alliance House, 18, Russell Square, London, W.C.1.)

Future of the Evangelical Churches in Poland

The World's Evangelical Alliance is looking ahead to the future of Poland, and is preparing to help in every possible way the reconstruction of Polish Evangelicalism.

The devastation which the German occupation will leave behind it in all spheres of Polish life will also leave the Evangelical Church and its members in a very difficult position. This will not be without a negative influence on the entire problem of Polish Evangelicalism after the war. Especially the extermination of the clergy and the closing down of the one faculty for evangelical theology which existed in Poland, at the Warsaw University, is bound to have a serious effect on the reorganisation and development of these institutions.

The ravages which have occurred among the secular leaders and active evangelical workers will also place many difficulties in the way of ordering the affairs of various evangelical churches.

The material destruction of the war and occupation, and especially of industrial and commercial enterprises, etc., belonging to Polish evangelicals will have reduced many of them to indigence, with consequent ill effects on the maintenance of the charitable and cultural institutions which the Evangelical bodies ran before the war.

On the other hand, new opportunities of development will open for Polish Evangelicism, and if these are taken advantage of the movement is bound to grow considerably. We must all help Poland.

The Vatican and "Christian Unity"

It is possible we are on the eve of development that may once more waken this country and the world to the dangers of Vaticanism. In no sphere is this warning more necessary than in the realm of "Christian Unity" which involves the Archbishop of Canterbury, the President of the Free Church Council, and the Roman Church. The question is being asked whether this combine, fortified by the recently formed "Council of British Churches" and supporting organisations, is representative of more than leaders who chosen with discrimination seek to rule faith and order to the detriment of a wider liberty of conscience and action, Protestant and Evangelical. This criticism is not made unkindly, it is according to facts. All friendship and erstwhile fellowship with Roman Catholic officials in this country must be subjective to the spearhead of Vatican policy, and there is no kind of likelihood of that policy changing in its attitude to anything and everything Protestant or outside the Roman fold. Facts are facts, and must be treated as such.

The Vatican and World Power

A correspondent writes: The acceptance by the Vatican of a Japanese Minister, in spite of the protests of Britain and America, brings into prominence once more the anti-democratic bias of the Roman Church. There is a natural affinity between the Axis Powers and the Vatican, and it is not too much to suggest that the two European Dictators (both Roman Catholics) and their partner in crime, Japan, have in their desire for world domination transferred the technique employed by the Roman Church to that of the State. In his book, "The Pope in Politics," Mr. William Teeling, a Roman Catholic, warns those who have ears to hear of the dangers which lie ahead if they continue to ignore the influence on world world affairs of the Vatican, "for a Pope's influence in world affairs is of very great importance, and it will greatly hurt the world, and those who try to guide it, if they do not follow closely the political developments of the Vatican and the more mundane influences of the (Roman) Catholic Church in the post-War world." Our correspondent adds:

"Most people will have come into personal contact with Romans eager to make 'converts.' Those whose religious faith and beliefs are settled have little to fear that their faith will be undermined and their allegiance to their Church disturbed. It is otherwise in the Mission Field and in the young Churches of Asia and Africa. In return for the abdication of the Papal claims on the States of Italy, Pius XI. signed a Treaty and Concordat with Mussolini and was paid twenty million pounds sterling. With this large sum of money at disposal Roman Missions throughout the world are being reinforced and subsidised. If these Roman missionaries were sent to the unoccupied and unevangelised parts of the world we should have no cause for complaint; rather should we rejoice if Christ is being preached, but the unhappy truth is that these recruits are not being sent to unoccupied fields, but are specially deputed to invade those fields in which other missionaries have laboured long and faithfully."

Spain and Vatican Policy

We quote from the Spanish News Letter: "Insufficient attention is paid in Britain and U.S.A.—except perhaps in those warm Catholic strongholds the Foreign Office and State Department—to the importance of Spain as a spearhead of Vatican policy. The Vatican may be in Rome, but its main outposts are Spain, Portugal and Ireland, with Spain in the front rank. One must go back a little to trace this development. In 1789 the Catholic Church received a severe blow to its temporal power, one so severe that clearly new tactics were desirable. The Vatican then concentrated on regaining its religio-political

strength and, by a judicious blend of religion and politics, began to win back much of its lost ground and prestige. Since 1914, [illegible] various quarters, and to-day the Church is once again a Great Power in the world. It has received some severe knocks in Russia, in Mexico, and, in 1931, Spain threatened to give a knock which the Vatican realised would be far more dangerous than the other two. Fernando de los Rios, Republican Minister of Justice, speaking in the Cortes on the religious question, said: 'We Intrepid Spaniards have arrived at this hour, predoomed for Spain's history, with incensed wish and deep scorn. We come with an arrow driven into the depth of our soul, and that arrow is the sorrow that the Church has caused by having lived for centuries involved with the monarchy and making us constantly the object of deepest vexations; she has not respected either our honour or our person. Nothing, absolutely nothing, has she respected; even in the supreme hour of death, she has separated us from our fathers.' That challenge was supported by a series of very reasonable laws which, as subsequent events proved, were merely half-measures in curbing the abuses of power and property by the Church. From then on the Spanish Church allied itself to any other force or organisation likely to assist it in regaining the lost power. In the preparations and in the revolt of 1936 the Church in Spain played a most active part—and on its own showing. The story of the Spanish War is known. Reaction won the day, aided by National Socialism, Italian Fascism and international finance. Spain became what she is now: the tomb of liberty, with a church politically triumphant. Pius XII. gave his blessing, and Franco became the 'favourite son.' But, Spain reborn for Church power is not enough. She has become the springboard of Catholic ecclesiastical imperialism, which, being less offensive than out-and-out Nazi-Fascist imperialism, promises to be a wonderful auxiliary force for reactionaries of all religions everywhere. And that is the essence of the present temporal policy of the Vatican, guided by the present Pope, who is a gift from heaven to the Church, in that he is a superb diplomat. One can see the progress he is making reflected in the words of non-Catholic politicians in the United States and Britain; Lord Halifax and Sir Samuel Hoare may be mentioned as outstanding names, but they are not the only ones. Religious liberty where the Church is not dominant and religious monopoly where it is—that is the Vatican policy, which finds its fullest expression in Fascist Spain."

Christian Norway Resists Nazi Paganism

Another heroic utterance from the Norwegian Churches is being circulated in England. It has been read in Norwegian churches and is from the temporary Church leadership.

It illustrates how the new State administration created by Nazis and Quislings still attempts by force to control the Church. Examples are cited of outrages. Bishops are subjected to various restrictions, and must report daily to the police. Further, they are prevented from carrying out their duties as commissioned priests.

The State authorities repeatedly dismiss clergymen, but the clergy continue their work as preachers and spiritual counsellors to the congregations. Opposition priests, however, and a number of clergymen have been expelled from their homes as well as congregations. Attempts to replace the expelled clergymen are countered by fresh expulsions and other outrages, and whole congregations are left without guidance. Sometimes the State appoints new clergymen, but they often lack the necessary theological training and even Christian faith.

Despite protests, children of ten and upwards are taken from parents and forced into the national youth service. The message says that loyal Norwegians are outraged when children are fetched by the police, while parents who obey God and their conscience by refusing to let their children be taken away are imprisoned.

Prayers go out to the Norwegian Church and its pastors and people that they may endure until salvation comes with the victory of the United Nations.

Stockholms-Tidningen reports that the Committee for Christian Union issued an appeal to Christians in Norway for the observance of the Universal Week of Prayer from January 3rd to 10th. The appeal had to be re-edited several times, as it was forbidden to mention the word "war," or the State authorities' interference with the Church.

The appeal says: "We appeal to God's people throughout Norway to take part in common intimate and urgent prayers for the things which the special sufferings of the time make us fervently wish for." On the last day of the Week of Prayer, January 10th, all will pray for peace on earth. Where churches cannot be used on account of the fuel shortage or for other reasons, persons interested in religious matters are asked to gather together in groups in their homes."

News from Portugal

Our correspondent writes on February 7th: The Universal Week of Prayer, convened by the Evangelical Alliance, has just been held. In Lisbon the meetings were exceptionally well attended, and the presence and power of the Holy Spirit were felt. It has further been decided to hold weekly inter-denominational prayer meetings in the various places of worship in Lisbon, in rotation, commencing next week in the Amoreiras hall—this with emphasis on present world conditions, remembering the down-trodden and persecuted, giving thanks for peace in Portugal and praying that, in His good time, God may graciously restore peace in the war-torn world. In addition to our usual Sun-

day evening P.M., we had two week-night meetings here in Almada.

The colporteurs of the Bible Societies have also done well, though there is noticeably increased R.C. opposition to the dissemination of the Scriptures unless the imprimatur and commentaries.

Ten thousand Gospels were distributed on the quays among the troops embarking for the Colonies in the earlier months of last year, although R.C. chaplains not infrequently scowled and interfered. Several young soldiers have since written to M. Vallon, the B. and F.B.S. agent, and are evidently seekers after the Truth.

A young Spanish Protestant, living in Lisbon, has heard that there is quite a revival in Valladolid, twenty-eight people having been baptised recently.

Sr. Moreira, President of the Portuguese Evangelical Alliance, tells me that in his church, as elsewhere, there has of late been a quite remarkable spiritual movement among the young. Last year he baptised eleven youths, and already this year five more. He is particularly interested in a medical student, a gifted musician, who has been making a careful study of the Bible, and who, Sr. Moreira feels certain, has already opened his heart to the Saviour. Sr. Moreira would value prayer for these young folk.

Europe in Transition. The cause of the Protestant Churches as a whole in relation to freedom of conscience and worship, and the furtherance of the work of evangelism, is a primary concern of the World's Evangelical Alliance. It has for nearly a century laboured to help, under all circumstances, persecuted Christians, refugees, and those of all nationalities unable to help themselves, yet being members of the one Church of Jesus Christ.

The World's Evangelical Alliance has already organised channels of help, as and where possible, for minority Churches in European and other countries. At this time the needs of refugees and others is being and will be kept to the front—Poles, Greeks, Spaniards, Armenians, Czechs, Jews, and others. Europe is in transition. The situation is one calling for practical response, even by sacrifice, with gifts in token of sympathy with those suffering from persecution, and, too often, cruel treatment.

Rome and Freedom. We ourselves have little confidence in the "Christian Reunion" movements in this country or America which compromise with Roman Catholicism, or co-operate with those who speak with two voices. The situation in Britain to-day is an ecclesiastical blunder of the greatest magnitude, and its repercussions on the future of Continental Protestantism will be serious. We quote from a Canadian contemporary:

"It would be almost amusing were it not so serious to read the protest made by the Federal Council of Churches in America against the recent Roman Catholic manifesto. The Council calls it 'intolerant, and says: 'We deplore the pretension of the Roman Catholic hierarchy in the proclamation of their faith, while by implication reserving for themselves the right to the universal proclamation of their own.' We wonder what the Federal Council expected. They have for years held out the olive branch to all sorts of faiths under the misguided impression that they were thus contributing to Christian unity and the cause of peace. All that they have done is to further confuse the religious situation in many minds, and so far as Rome is concerned all they receive for their pains has been a slap in the face. We could have told them to expect that had they consulted us. And yet, despite the repudiation they have received from the Roman hierarchy the statement of the Federal Council goes on to say that 'Protestant and Roman Catholic Christians should combine their influence in these days of supreme crisis, to work for religious freedom, and the other great freedoms, both now and in the post-war world.'

"One cannot but marvel at such a statement as this made by men conversant with the history of Romanism, and the pronouncements of Popes and Councils. Religious freedom will never be granted under Romanism. It never has been and it never will be. We have said that before and we will have occasion to say it often again as this issue more and more comes to the front. What freedom we have in this country and every other country that is Protestant was wrested from Rome by force and in many cases by the blood of countless martyrs who counted not their lives dear for Christ's crown and Covenant. There is no religious freedom in Italy or in Spain or wherever the baneful influence of Rome is supreme. In South America, which is the immediate cause of the protest in question, Protestants are only tolerated. If it is right for Romanism to seek to propagate itself in North America it is surely as right for the principle to work the opposite way. Rome is free to send her missionaries to Britain to subvert the people there where Protestantism is the established religion of the land, but the Vatican would not tolerate in Italy the coming of Protestant missionaries or grant to them the same freedom. Rome only knows a freedom that will work one way, and that in favour of herself. Protestants are all heretics from the king on his throne to the peasant in his cottage who gathers his little family around him to worship God. We do not say that. Rome says it. Anything that is good in Romanism is only seen against a Protestant background. Left to itself it produces, Quebec, Eire, Italy and Spain. Take a good look at them all under Romanism to-day."

Books Worth Reading

ATLANTIC MEETING. By H. V. Morton. (Methuen & Co. 6/-.)

This is a volume of outstanding interest, and one in the purchase of which even the average reader will find a sound investment. It is the account of Mr. Winston Churchill's voyage in H.M.S. Prince of Wales (in August, 1941), and his Conference with President Roosevelt which resulted in the Atlantic Charter. It is written by H. V. Morton, and all readers of his former well-known volumes aware of the extraordinary powers of descriptive writing possessed by Mr. Morton, will find *Atlantic Meeting* a tonic as good as a sea voyage. The Atlantic Charter is clearly one of the most remarkable documents in history, and here we have, not only the text of the Charter, but a fascinating and personal account of the daily happenings during the eventful fortnight which the voyage and the Conference occupied. One of the most touching chapters is that entitled "Church Parade," the occasion when, by Mr. Churchill's own suggestion (and he personally chose the hymns) the entire ship's companies of the "Prince of Wales" and President Roosevelt's cruiser, the "Augusta," assembled without formality on the decks of the "Prince of Wales" and recognised by this "Church Parade" not only a symbol of unity, British and American alike, but a recognition, deep and sincere, of the place and power of Prayer to God for the victory of Right and Truth. The Hymns sung were, "O God our help," "Onward Christian Soldiers," and "Eternal Father, strong to save." Our author tells us that "Mr. Churchill was affected emotionally—his handkerchief stole from its pocket." How grateful and thankful we ought to be for such a Prime Minister. This does not exhaust the page by page interest of the volume, exciting as well as exhilarating. The reader almost feels as if he was there!

THE JUDGEMENT OF THE NATIONS. By Christopher Dawson. (Sheed & Ward. 3/6).

The title of this volume is arresting, and its subject matter holds interest throughout, especially the closing chapters, which deal with the question of Christian Re-union. Throughout, the pen of the historian is writing fluently, on some matters of necessary controversy, but of outstanding interest, especially when consideration has to be given to the author's challenge of Protestantism as sharing in the anti-religious rise of totalitarianism. For readers of this magazine the absorbing part of the volume is that devoted to the possibility of Christians (as such) coming together to consider without passion or violence their differences of doctrine, in view of their need to save the Ark of God—for fundamental Truth is confronted with a fundamental attack. Here we have a subject of first and even grave importance—but can it be argued, can fellowship be cemented without a fundamental reformation of the Roman Catholic Church? Mr. Christopher Dawson is, we believe, a Vice-President of the "Sword of the Spirit Movement,' and one chapter of his volume is devoted to that Movement. Unfortunately, however, even the Free Churches of this country have officially isolated themselves from the Movement, and properly so, for the objections have not in mind President Roosevelt's address and also an imposing send off at the Albert Hall Theatre in London the powers that be declared that the contents of the Movement were to proceed in the secrecy of Roman Catholic circumstances. But the volume is a valuable and vital one, not only "worth reading," but calling for considerable study, and the answer of alert and convinced Protestantism.

THE ETERNAL FRONT. By Elizabeth Castonier. (Clarke. 3/6.)

A small but valuable book documenting the resistance to the so-called "New Order" which is to be found in the various countries of occupied Europe. It is a remarkable achievement by the author to have brought together into such small space the large number of documents and the evidence testifying to the power of Christian resistance to the Nazi regime and persecution. "They are fighting with the weapons of the Spirit, and have not been conquered"; thus the author describes those who are holding "The Eternal Front" in Europe, and we should constantly remember them in our prayers.

CHANGE HERE FOR BRITAIN. By Cecil Northcott. (S.C.M. 2/6.)

The sub-title of this little book is "The Revolution that is Happening." Mr. Cecil Northcott has had good opportunities to look around, and he has gone about to see, to hear, and to form judgments. Everyone may not agree with all he says, but he has brought together facts which if in dispute should be faced, and much more, calling for impartial consideration, and for action as and where it can be taken. When we first opened the volume our eyes fell on these words, "A little less about Lambeth and the Free Church Union scheme, and more space to develop the theme of how we must envisage this country as a mission field! If the Church becomes herself and sees the need for her Gospel to reach everyone in Britain, she will be driven to unity." The book as a whole points to some of the major and minor revelations needed within and without our national life, in achieving which we may discover our new mission to the world.

WHAT IS THE CHURCH DOING? By Henry P. van Dusen. (S.C.M. 5/-.)

This is another "little book" into which is compressed a large amount of information, much of which has not been available previously. It interprets largely the title of the volume, and the information ranges over a wide area, in fact it embraces the universal Church. Dr. van Dusen is a distinguished leader of the Churches in America, and his thoughtfully written answers to the enquiry raised discuss first the Churches of the European Continent; then the youngest Christian Churches; and finally the movement of World Christianity as a whole. Church Union figures largely throughout.